

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVIII

21 March 1903

Number 12



The  
Deputation  
to Africa

## THE IMPORTANT NEW BOOKS

### Just Ready

#### Mr. WIRT GERRARE'S Greater Russia

THE CONTINENTAL EMPIRE OF  
THE OLD WORLD

Describes present conditions, and the commercial and industrial development of the empire; incidentally, also, the best openings for foreign enterprise and investment.

*Cloth, illustrated, 8vo, \$3.00 net.*  
(Postage 22c.)

#### GERTRUDE ATHERTON'S selection of A Few of Hamilton's Letters

Including his description of the great West Indian hurricane of 1772. *Cloth, \$1.50 net.*  
(Postage 13c.)

Like her great portrait in *The Conqueror* this "stands in a place by itself among recent things of the sort."—*New York Sun.*

#### Mrs. ELY'S charming book on A Woman's Hardy Garden

Is "one of the most attractively written and most practical of garden books," says the *Philadelphia Ledger*, adding: "It is to be unqualifiedly recommended."

*Second Edition. Cloth, 12mo, illustrated, \$1.75 net.* (Postage 13c.)

### Previously Issued

#### CARL HILTY'S

Essays on the meaning of life. Translated by F. G. Peabody.

#### Happiness:

ESSAYS ON THE MEANING OF LIFE.

"An amazingly successful attempt to interpret with engaging directness the modern world, to the end of achieving a happy, rational and useful life."—*Boston Herald.*

*Cloth, 16mo, \$1.25 net.* (Postage 7c.)

#### Mr. ZANGWILL'S new book

#### The Grey Wig

is, according to the author himself, "mainly a study of woman."

By ISRAEL ZANGWILL, author of "Children of the Ghetto," etc. *Cloth, \$1.50*

#### Mr. LAWSON'S new novel

#### From the Unvarying Star

A story of a country parish, with a passionate love interest on a spiritual level which suggests George MacDonald's "Annals of a Quiet Neighborhood."

By ELSWORTH LAWSON, author of "Euphrosyne and Her Golden Book."

*Cloth, \$1.50*

### Ready Next Week

#### Mr. PAUL GWYNNE'S novel

#### The Pagan at the Shrine

is a story of southern Spain in the time of the Carlist and anti-Jesuit agitation; an intensely human, daring story of the warring passions.

*Cloth, 12mo, \$1.50*

#### Mr. GEO. CRAM COOK'S novel

#### Roderick Taliaferro

A STORY OF MAXIMILIAN'S EMPIRE

is a thrilling, clear-cut story of the adventures in love and war of an ex-Confederate soldier, an officer in the army of the Mexican Empire under the ill-fated Maximilian.

*Cloth, 12mo, illustrated by SEYMOUR M. STONE, \$1.50*

#### Mr. PERCY MACKAYE'S play

#### The Canterbury Pilgrims

is a daring scheme carried out in such an original way that Mr. E. H. Sothorn has undertaken the production of it. The comedy is full of movement and poetry interest to lovers of good verse as well as playgoers. Chaucer in the rôle of a lover is one of the characters.

*Cloth, 16mo. Nearly Ready.*

On net books ordered from the publisher carriage is an extra charge.

Published  
by

**THE MACMILLAN COMPANY**

66 Fifth Ave.  
N. Y.

## DON'T

decide on the new hymn book for your Sunday School until you have seen either

**YOUNG PEOPLE'S SONGS OF PRAISE**  
or **GEMS OF SONG,**

Both new, and 25 cents each.

Returnable copies for examination mailed free.  
**THE BIGLOW & MAIN CO.,** New York & Chicago.

For Sale by Cong. S. S. & Pub. Society, Boston and Chicago

### Another Combination Offer

## Orations and Addresses

By the late RICHARD S. STORRS, D. D.

Fourteen of the finest and most eloquent addresses of this great orator, the whole forming a volume of the greatest interest to every minister or student of public affairs. Handsomely printed on laid paper with broad margins and gilt top. 391 large pages. Price \$3.00 net.

### OUR OFFER

Any subscriber to *The Congregationalist* may have his subscription extended a year or may have the paper sent to a new address and also receive a copy of the above book, postpaid, for only \$4.00. Subscriptions already received do not count on this offer, which holds only until May 1st, 1903.

Storrs' Orations, - - - \$3.00

The Congregationalist, one year, 3.00

\$6.00

Both together until May 1st, \$4.00

BOSTON The Pilgrim Press CHICAGO

### DR. JOSEPH B. CLARK'S NEW BOOK

## LEAVENING THE NATION

The Story of American Home Missions

Full 12mo, illustrated, net, \$1.25. (Postage 10 cts.)

For some time there has been felt among all church workers a need of a careful history of American home-missionary work. Dr. J. B. Clark's book is carefully written with the assistance of the secretaries of the Boards of other denominations and will make a standard history of home-missionary work.

## THE STORY OF THE CHURCHES

The object of this series is to furnish brief histories of the several denominations written by the leading historians of each sect. The books will average only about forty thousand words, and are calculated to interest the average church member, as well as the student of church history.

### The Baptists

By HENRY C. VEDDER, D. D.

Professor of Church History in Crozer Theological Seminary.

Small 12mo, net, \$1.00. (Postage 8 cts.)

### The Presbyterians

By CHARLES L. THOMPSON, D. D.

Secretary of the Board of Home Missions of the Presbyterian Church.

Small 12mo, net, \$1.00. (Postage 8 cts.)

Congregationalists and Methodists to be published in the fall

## PRESENT-DAY EVANGELISM

By Dr. J. Wilbur Chapman, Secretary of the Evangelical Committee of the Presbyterian Church.  
12mo, cloth, net, 60 cts. (Postage 6 cts.)

A handbook on the basis of which the work in an individual church, or in a community, may be successfully organized.

**THE BAKER & TAYLOR CO.,** 33-37 East 17th Street, New York

### Educational

#### THE FISK TEACHERS' AGENCIES.

4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & Co.

#### MAINE, BANGOR.

#### BANGOR THEOLOGICAL SEMINARY.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 4, 1903, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

### Educational

#### OBERLIN

#### Theological Seminary

71st year opens Sept. 23. Strong courses with special advantages in the College and Conservatory of Music. Prof. E. L. Heworth, Dean, Oberlin, Ohio.

#### MASSACHUSETTS, WABAN.

#### WABAN SCHOOL, WABAN.

A superior school for thirty boys. J. H. PILLSBURY, A. M., Principal.



## Contents 21 March 1903

## EDITORIAL:

Event and Comment	405
Russia's New Era	407
The Future American People	408
Is There a Congregational Creed	408
Christ's Support in Trial: and Ours	409
In Brief	409

## CONTRIBUTIONS:

The American Board Deputation to Africa. H. A. B.	410
On the Uplands. Rebecca Harding Davis	411
The Congregational Church and Its Benevolent Societies. Lucien C. Warner, LL. D.	413
The Annie Laurie Mine. XV. Rev. D. N. Beach	415

## HOME:

The Place of Sleep—selected poem	419
Kindly Omnipotence	419
The Longest Air Line. Wells W. Cooke	419
The Home Forum	420
A Club-House for Maids. Emily B. Dunning	420
Closet and Altar	427

## FOR THE CHILDREN:

Pussies. Mabel Earle	421
A Concert on Credit. Hattie Lummis	421
The Conversation Corner. Mr. Martin	422

## THE SUNDAY SCHOOL—Lesson for April 5

## FOR ENDEAVOURERS—Topic for March 29—April 4

## THE DAILY PORTION—March 22-28

## THE CHURCH PRAYER MEETING—Topic for March 22-28

Editorial Comment	409
LITERATURE	417

## MAINE:

Cheering Figures	424
Two Successful Missionary Enterprises	424
Bath Loses Mr. Yale	424
Aroostook County	424
The Truth About Bill Sewell	424
A Long Portland Pastorale	424
Memorable Communion	424

## IN VARIOUS FIELDS:

A College Church in Kentucky	414
A Hartford Letter	428
The Ohio Figures	428
Lenten Programs	430
A Fruitful Ministry	431

## LETTERS:

In and Around Chicago	412
In and Around Boston	429
In and Around New York	431

## MISCELLANEOUS:

Our Readers' Forum	410
Woman's Board Friday Meeting	412
A Tribute to General Booth	416
Home Missionary Fund	416
Record of the Week	425
Biographical	428
Meetings and Events to Come	426
Marriages and Deaths	426
Rev. Edwin A. Buck	430

## THE CONGREGATIONALIST

and Christian World

Copyright 1903 Congregational Sunday School and Publishing Society. All rights reserved

## SUCCEEDING

The Recorder founded 1816: The Congregationalist, 1849

Published every Saturday at 14 Beacon Street, Boston.

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.

CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address.

DISCONTINUANCE.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11 inches to the column. Discounts according to amount of contract.

READING NOTICES, headed nonpareil, 50 cents per line, each insertion, set.

Per Year in advance, \$3; 2 Years, \$5; 3 Years, \$10  
If PAYMENT IS DELAYED, \$3.50 PER YEAR  
Single Copy, Ten Cents

ONE OLD AND ONE NEW SUBSCRIPTION, \$5

CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

**The Pilgrim Press**  
Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

# W. L. DOUGLAS 7% STOCK

## Safest Investment in America.

Less than \$300,000 of the Issue of \$1,000,000 Preferred 7% Stock of the W. L. Douglas Shoe Co. of Brockton, Mass., Remains for Sale in Lots of One Share or More. If You Want Some of this Cilt-edge Stock You Must Act Quickly. Stock Pays 7% Annual Dividends, Payable Semi-Annually.

SHARES ARE FULL PAID AND NON-ASSESSABLE,

**Sold at Par (\$100.00) One Hundred Dollars Each**

All orders received during the month of March will be entitled to the full six months dividend payable July 1st.

Send for prospectus and make all remittances payable to the order of

**J. LEWIS RICE, 45 Milk Street, Boston, Mass.**

## 7% MAGNOLIA METAL CO.'S STOCK

7% Preferred Stock—  
First Lien—Selling at  
Par, \$100.00 a Share.

A limited amount offered for public subscription. Dividends paid semi-annually, April 1 and October 1. Magnolia Metal is famous the world over and we have offices and factories in principal cities. Checks if desired, can be sent to the Merchants' Exchange National Bank, of New York City, or Federal National Bank, Pittsburg, Pa. Write to us for chartered accountant's report and prospectus.

### MAGNOLIA METAL CO.,

EXECUTIVE OFFICES,

511-513 West 13th St., New York.

## WESTERN LANDS

### AND DEFAULTED MORTGAGES

Bought for Cash.

CHAS. E. GIBSON, 131 State Street,  
BOSTON, MASS.



**CHURCH SEATING.** Pews, Assembly Chais and Pulpits. Our attractive designs are also durable, comfortable and aid to better listening. Free catalogue. American School Furniture Company, Salesroom, 19-23 W. 18th Street, New York.



**WORLD'S GREATEST BELL FOUNDRY** Estab. 1857.  
Churches, Pulpits and Chimes Bells.  
Largest Superior Copper and Steel Bells and casting.  
Write for Catalogue to E. W. VANDEUSEN CO.  
Buckeye Bell Foundry, Cincinnati, O.

### CHURCH ARCHITECT

T. W. SILLOWAY

10 Park Square, Boston

Has built or remodelled over 400 churches

**CHEAP RATES TO PACIFIC COAST.**—The Nickel Plate Road will sell daily Feb. 15 to April 30 special one way tickets Buffalo, N. Y., to Pacific coast points at \$42, special rates also to other points in far West this side of Pacific coast. Mr. L. P. Burgess, N. E. P. Agt., 258 Washington Street, Boston, Mass., will be pleased to give rates and full information to any desired point. A postal card will do; write today.

**NICKEL PLATE TOURIST CARS.**—Owing to the immense popularity of the Semi-Weekly Transcontinental Tourist car service of the Nickel Plate Rd., they have established a tri-weekly tourist car service, leaving Boston every Monday, Wednesday and Friday, 1 p. m., via B. & M., W. S. and Nickel Plate Rds. The past high standard of this service will be maintained. Second-class and special Colonists' tickets available in these splendid cars, affording a most comfortable journey at lowest possible cost. L. P. Burgess, N. E. P. Agt., 258 Washington Street, Boston, Mass., will furnish full information. Send him a card today.

**THIRTY-THREE DOLLARS CALIFORNIA.**—Oregon and Washington points from Chicago via Chicago & North-Western Railway, daily. Correspondingly low rates from other points. Two fast trains daily to San Francisco, Los Angeles and Portland. Pullman Standard Tourist sleeping cars, observation and dining cars; free reclining chair cars, through without change. For tickets, reservations and full particulars apply to your nearest ticket agent or address W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Avenue, Chicago, Ill.

"BETTER out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

**DO YOU LIVE IN AN APARTMENT?**—If so, turn to our advertising columns today and note the announcement under the heading "Narrow." It describes a class of special furniture sold only by the Paine Furniture Company and modeled for use exclusively in small rooms, apartments, flats, etc. The reader who cuts this announcement out of the paper and mails it to some friend who lives in apartments will be doing that friend a real service.

**A CHARMING TRIP.**—Is in reserve for those who contemplate visiting California during the Spring or Summer on one of the several excursions being organized by the Southern Railway and Southern Pacific Companies. The first of these occasions is the Presbyterian General Assembly at Los Angeles, for which tickets will be on sale beginning May 2, with limit sixty days and stopovers for the wonderfully low rate of \$67 from New York. In addition to the Standard Sleeping car service, the high-class Excursion Sleepers operated regularly via these lines at almost one-third the standard rates will be available. The Excursion Sleepers are personally conducted, and possess every requisite to comfort, their rattan upholstery adding greatly thereto. Having operated these excursions for the past six years, the experimental stage has long since passed, and their success is an assured fact. For further particulars apply to George C. Daniels, N. E. P. A., 228 Washington Street, Boston.

**TWENTY-FIVE DOLLAR WASHINGTON TOURS,** VIA PENNSYLVANIA RAILROAD COMPANY.—Seven-day tours, including hotel accommodations, meals en route, allowing longer stay in Washington and stop-over at Baltimore, Philadelphia and New York, will leave Boston under the Personally Conducted System of the Pennsylvania Railroad on March 13 and 27, April 10 and 24, and May 8. Itinerary of Tourist Agent, 205 Washington Street, Boston.

**THE DEVELOPMENT OF THE PACIFIC COAST** is remarkable, business opportunities never better, climate unsurpassed. The Nickel Plate Road will sell daily Feb. 15 to April 30, 1903, special one way tickets Buffalo, N. Y., to common Pacific coast points at rate of \$42, tickets, with berth tickets, also valid in their famous transcontinental tourist cars leaving Boston every Monday and Wednesday via B. & M. and W. S. Railroads; passengers can join these cars en route. A postal card to L. P. Burgess, N. E. P. A., 258 Washington Street, Boston, Mass., will bring you rates, etc., to any desired point. Write now.

**LIFE GUARDS.**—The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and every loyal British heart is proud of them. Not only the King's household, but yours, ours, everybody's should have its life guards. The need of them is especially great when the greatest foes of life, diseases, find allies in the very elements, as colds, influenza, catarrh, the grip and pneumonia do in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

### Our Benevolent Societies

**WOMAN'S BOARD OF MISSIONS**, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House. Rev. Joshua Coit, Secretary. Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room 807, Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 183 La Salle St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**. Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary. Rev. L. H. Jobb, D. D., Secretary Emeritus; Charles E. Hope, Treasurer, 105 East 22d St., New York, N. Y.; Rev. C. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wikus, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

**BOARD OF MINISTERIAL AID**, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

**THE CONGREGATIONAL CHURCH UNION** of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonawanda St., Boston.

**BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. P. Osborne, successor to Barna S. Snow, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

**THE WOMAN'S SEAMAN'S FRIEND SOCIETY** of Boston (auxiliary to the Boston Seaman's Friend Society), Room 601 Congregational House, Boston. Annual membership \$1.00; life membership \$20.00. President, Mrs. Walter E. E. 13 Ash St., Cambridge, Mass.; Treasurer, Miss Grace Soren, 19 Greenville St., Roxbury, Mass.; Corresponding Secretary, Mrs. Edward S. Chapin, 97 Lake View Avenue, Cambridge; Clerk, Miss Fannie L. Vose, Highland Street, Milton, Mass.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

**THE AMERICAN MISSIONARY ASSOCIATION**, Fourth Avenue and Twenty-second Street, New York. Mission in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY**, Fourth Ave. and 23d St., New York, N. Y. Mr. William B. Howland, Treasurer, 30 Wyand St., New York. Donations and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

**THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND** (under the management of the Trustees of the National Council). Aids aged and disabled ministers and miss-onaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational Rooms, Fourth Ave. and 23d St., New York; Treasurer, Rev. Samuel B. Forbes, 206 Wethersfield Ave., Hartford, Ct.

**THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY**, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

**The Missionary Department**, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

**The Business Department**, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

### IN EXCELSIS

The standard hymn book. Largest, most complete. Satisfactory in both hymns and tunes. Attractive, singable, durable, economical. For returnable examination copy address

THE CENTURY CO. Union Sq. N.Y. City.

### BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

The best is not always low in price, but house-keepers can always have the best soap without extravagance. Ivory Soap is 99<sup>4</sup>/<sub>100</sub> per cent. pure.

"It is by far the most exact that has yet appeared."—*The Independent*.

**The American Standard Edition of the**

## REVISED BIBLE



is being accepted wherever the English language is spoken. This is the only edition authorized by the American Revision Committee, whose attestation appears on the back of the title page.

"The standard translation of the Bible for the English-speaking world."—*Sunday School Times*.

"This version is the best that has ever been published in the English language."—*Pilgrim Teacher*.

With references and topical headings prepared by the Revisers.

Long Primer 4to, White Paper Edition, prices \$1.50 to \$9.00.

Long Primer 4to, Nelson's India Paper Edition, prices \$6.00 to \$12.00.

**SMALLER EDITION JUST PUBLISHED**, as follows:

Bourgeois, 8vo, White Paper Edition, prices \$1.00 to \$7.00.

Bourgeois, 8vo, Nelson's India Paper Edition, prices \$4.00 to \$9.00.

Revised New Testament, Minion, 32mo, prices 35c. to \$2.50.

For sale by all leading booksellers or sent postpaid on receipt of price. Send for catalogue to

**THOMAS NELSON & SONS, Pubs., 37-41 E. 18th St., New York.**



## "What Women Like in Men"

A Prudential Life Insurance policy is an excellent passport to the favor of the fair. It indicates those enduring virtues which make for the stability of family, home and nation.

Write for Information, Dept. 89.

## The Prudential

Insurance Company of America

JOHN F. DRYDEN, President.  
HOME OFFICE, Newark, N. J.

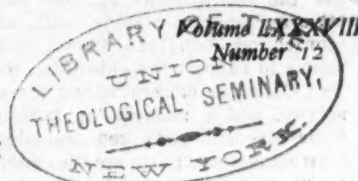


# THE CONGREGATIONALIST

Saturday  
21 March 1903

and Christian World

Event and Comment



**A Wise Use of Holy Week**

We recall Holy Week services held in a country church some ten years ago when the idea was comparatively novel to most Congregationalists. The week was used historically. Each night the church was crowded to hear the simple story of what happened on that day in Christ's last week of earthly service. Neighboring ministers assisted. Friday evening the "Old, old story" was told and the feeling which had been increasing culminated. In a quiet way many signed cards of renewed consecration. Others began the Christian life. Nor has that series of services been forgotten. Today its memory is a power. Today forces then set in motion are at work. The pastor of even the smallest church has in Lent and especially Holy Week a means for bringing home truth with power. The historical method has been neglected in most of such communities. Backed by earnest love for souls this method can be used with great effectiveness.

**Our Societies and the National Council**

Dr. Lucien C. Warner, whose paper on our benevolent societies is printed on page 413, is one of the best-known business men in our denomination. He is a trustee of Oberlin College and has been one of its most generous donors. He has studied thoroughly our missionary problems. Of this his paper gives evidence. Nowhere else have we seen the fact so clearly shown that Congregational churches must decline in influence as compared with their own past and with other denominations unless they systematically and largely increase their gifts to benevolent societies. Mr. Warner is president of the Church Building Society and a member of the executive committee of the American Missionary Association. His many years' experience in official administration of our national benevolent work give special significance to his positively expressed opinion that the societies ought to give a free and impartial trial to the changes of administration advised by the National Council, as well as to his conviction that "this unity of action would be the starting point of a forward movement in methods, in spirit, in energy, in devotion of men and money to the building up of the kingdom of God at home and abroad."

**A New Secretary for the Congregational Home Missionary Society**

The appointment of Rev. R. A. Beard, D. D., of Cambridge, to be Eastern secretary of the Congregational Home Missionary Society creates a new

**Changes in the American Missionary Association**

office and fills it at once with an unusually capable man. Dr. Beard will undertake to deepen the interest of Eastern Congregationalists in the work in the far West and, while he will speak frequently from pulpits, he will devote himself largely to securing individual gifts. He is an adept in this respect, having learned when president of Fargo College the best way of approaching individuals in behalf of worthy enterprises. Moreover, he is particularly well equipped to press home the claims of home missions, inasmuch as he was for years superintendent of home missions in Washington State. He will have a desk in the office of the Massachusetts Home Missionary Society in the Congregational Building, and will begin his work as soon as he can be relieved of his pastoral duties in connection with the Prospect Street Church which he has served so well for the last half a dozen years.

Following close upon the announcement of the election of Dr. J. W. Cooper as secretary of the A. M. A. comes the news of an important change in the Chicago office of the organization. Of his own motion District Secretary J. E. Roy, who for nearly fifty years has rendered heroic missionary service throughout the West and South, now tenders his resignation. On account of advancing years he believes it necessary to pass over his work to a younger man. That successor has been found in the person of Rev. W. L. Tenney, now of North Adams, Mass. He was educated at Oberlin and Harvard and has held pastorates in Ohio and Michigan, as well as in this state. He will be a valuable addition to the working force of the A. M. A., being already well known in different sections of the country and possessing the personal qualities and graces needed for his new task. He is familiar to a degree with special A. M. A. problems, owing to the fact that he was for some time connected with Straight University in New Orleans. Sec. George H. Gutterston, whose headquarters are at Boston, has been granted a month's leave of absence to look over the Southern field, from which he will doubtless bring back fresh material for his stirring addresses.

**A Large-Called Prelate**

The coming of a new man to take the place of the late Archbishop Feehan means far more for the city of Chicago, and perhaps for the entire country, than one might at first think. In his address of welcome Bishop Muldoon, who has con-

ducted the affairs of the diocese since the archbishop's death and who is to be the vicar-general of the new archbishop, said that he spoke for 1,000,000 Catholics, for over 500 priests, for fifty-two religious orders embracing an army of fully 3,000 men and women, and that in their name he used the words of David to Nabal. "Peace be to thy house and peace to all that is thine." He dwelt upon the contrast presented at the consecration of the first bishop, fifty-nine years ago, when he was attended by only two priests, and the present time when the priests here are one-tenth of all there are in the country, when the children in the schools, the youth in college and seminary and the persons in the orphanages and charitable institutions under episcopal care number at least one-twelfth of such Catholics in the United States. The new archbishop was accompanied by a delegation sent from Chicago to Buffalo and was met on his way hither by another delegation composed of ecclesiastics and laymen who attended him to the cathedral, where on last week Tuesday evening with great magnificence the consecration took place. Archbishop Quigley declares his purpose to do what he can as "a Christian socialist" to lift up and encourage those in the laboring class who are discouraged and helpless. He is not inclined to socialism as ordinarily interpreted. All that we have read of Archbishop Quigley's career in Buffalo leads us to believe that he is a large man, mentally and spiritually as well as physically. He is of the Gibbons-Ireland type.

**The Pastor's Ideal**

We believe it was the "Country Parson," Rev. A. K. H. Boyd, who said in one of his delightful essays that no minister ever got his ideal church, though he might know many of his brethren who had just what he wanted. This condition still abides. the *Watchman* has a symposium in which ministers say why they would like to change their pastorates, and what their ideal church is. The answers to the first question are painfully practical and all want more salary as the most pressing necessity. Judging from the few facts given their wants are certainly reasonable. It is stated that fully three quarters of the Baptist pastors in Maine, New Hampshire and Vermont are receiving \$500 or less, in many instances much less. This means in many parishes a meager ministry with depressing prospects of old age. These men long for opportunities for educating their children and for increasing their own mental equipment. Those who have been several years in one field want to try their powers in a new

environment. When they come to describe their ideal church, they speak of a membership eager to learn Bible standards of living, having confidence in their pastor's ability to proclaim God's will from his Word, and ready to support the pastor in denouncing sinners. They want churches which have a vivid consciousness of the presence of God and an earnest evangelistic spirit, with attractive church buildings, liberal men of means to support the enterprise, competent Christian officers willing for every service, and a membership faithful to their covenant vows and reputable for holy character. These are the conditions which ministers and Christian laymen are working to secure; and through faith and prayer and consecrated united labor the ideal will be attained some time.

#### The Race Problem in the South

The most hopeful feature of the Negro problem is the growing willingness of Christian people North and South to discuss it together in a Christian spirit. We have had occasion, while differing with the *Presbyterian Standard* of North Carolina on this question, to note its able and generally unprejudiced treatment of the subject. The *Standard*, replying to our criticism, remarks that "The *Congregationalist* is by all odds the brightest and at the same time one of the most conservative papers that comes to our table. In the main it is notably fair to the ideals and opinions of the Southern people." Now after such an exchange of compliments acrimonious debate is out of the question. The encouraging thing is that New England and North Carolina representatives can consider this great matter of Negro education and citizenship as a common interest of greatest importance to the whole country. The *Outlook* last week had a discriminating article by a Southern woman, representing a growing confidence that the ways are already indicated along which North and South, white and black, will work together to solve this difficult race question. The writer quotes with approval this editorial utterance of the *Southern Methodist Review*:

The worthless elements are no doubt still present in large proportions; but the worthy elements are visible and growing to him who has eyes to see. Time and patience will be needed for a permanent solution of all the difficulties of the situation; but the practical demands of business life and various influences, both emancipating and conservative, which grow out of daily association and common interests, will make their scarcely perceptible contributions until, in ways whose operation is not measurable, but whose results are determinative, the vast and complex problem of the two races living side by side in concord and amity will be solved.

#### Methodism's Work in Italy Honored

American Methodists many years ago, with the same instinct for a foe's vulnerable point that leads the bulldog to fasten on the throat of its opponent, struck for Rome and began to build schools, churches, a theological seminary, etc. It now not only has these but also has a publishing house, a home for ex-priests, a girl's industrial school in Rome and a boy's industrial school in Venice, and a seminary in Rome where 275 girls of the best Liberal Italian families study.

Nothing that Protestantism the world over has done has vexed the pope more than this audacious and successful Protestant propaganda under the eaves of the Vatican; and there will be wailing and gnashing of teeth because the king has recently given private audience to Rev. Dr. William Burt, who, more than any other man, is responsible for the record, and has conferred upon him the decoration of the Order of St. Maurice and Lazarus, as a token of his Majesty's appreciation of his seventeen years of labor in Rome for the betterment of the life of the city and the nation. The young king is going ahead steadily with a resolute policy dignifying Italian diplomacy and bettering economic conditions. He gains in popular esteem and in standing with his fellow-monarchs as his wisdom and courage are revealed. One of his closest friends is the American ambassador, Mr. Meyer.

#### A Demonstration in England of Protestant Strength

It was the opinion of many competent observers of British politics that, if the South African trouble had not intervened, the question of Ritualism in the Church of England would have been the leading issue at the last general election. The debate in the House of Commons on last week Friday shows that this problem is once more to the front—a revival with which the agitation provoked by the Education Act may perhaps have had something to do. That the Church Discipline Bill should have passed its second reading by 139 votes to fifty-one in spite of the opposition of the Prime Minister is of great significance. The strength of Protestant sentiment in the country has a remarkable tribute paid to it, not so much by the proportion of the majority as by the fact that only fifty-one M. P.'s were willing to face their constituents with the record of having opposed a bill of this nature. The leading features of this measure, it is reported, are the abolition of the bishops' right of veto and the authorization of the civil courts to take cognizance of proceedings brought by laymen to prevent the practice of extreme Ritualism, with the provision that offending clergy may be deprived of their livings. In a word, it directly remedies the grievances which specially impelled the protests of the late John Kensit.

#### Save the Boy Offender

The attention of penologists has been directed lately to juvenile offenders and their treatment. In Massachusetts if a boy who has passed his fifteenth birthday has committed an offense which is to be punished by imprisonment, he must be put into an institution with adult criminals. The state provides no other place. Any one who knows anything about boys realizes that the line of separation between boyhood and manhood is not at the fifteenth birthday. Indeed the state itself places it higher in providing for the trial of the older boys. They are designated by the law as "juvenile offenders," and are tried in courts apart from adults, with special judicial machinery. How inconsistent to protect a boy in this way during his trial and then subject him to the contaminating influence of association with adult criminals for months in

prison. If the problem were how to make permanent criminals out of wayward boys, the Massachusetts method would furnish the best possible solution. It is gratifying to know that there is reason to hope for a change, by the establishment of an intermediate industrial school for boys from fifteen to eighteen. The taxpayers as well as the philanthropists are interested in the movement, for the wayward boy who is developed into a permanent criminal under the present system is a perpetual expense to the community.

#### Venality in Rhode Island

Following close after Rev. Mr. Hutchins's description of the degeneracy of dwellers in many Connecticut towns comes the indictment of the venality of many of the rural citizens of Rhode Island by Governor Garvin, who is vainly endeavoring as chief executive to carry out policies of reform in this and other matters, his efforts being thwarted by the minions of the state's blind boss, who in turn is obedient to the state's ablest representative in the United States Senate. Governor Garvin in a special message to the state Senate last week called attention to the well-known facts as to corruption of voters, and recommended the appointment of a commissioner whose duty it should be to detect bribery and bring offenders to justice. He asked the two branches of the legislature to meet and receive the message, and this they refused to do, so servile is the legislature and so deadened is the public conscience. Responsibility for the state of affairs which exists in Rhode Island, according to the *Providence Journal*, "belongs with the educated manufacturers and business men of the state who are too busy making money to pay any attention to political conditions." Governor Garvin happens to be of a political faith alien to the party which controls the legislature; but his character and civic patriotism are beyond cavil or discount. Seldom if ever has a state executive in New England felt it necessary to write such a message about political conditions in the state whose interests he has sworn to protect. In acting as he has Governor Garvin has but kept his oath. Rhode Island's past history is too fine to have her now become a rotten borough carried in the pockets of politicians however high up in party or national councils. It would seem to be a time when Christian clergymen and churches had some pretty plain ethical duties to perform, involving martyrdom perhaps but nevertheless imperative.

#### New Hampshire's Referendum

The voters of New Hampshire last week passed their verdict on suggested changes in the state constitution recommended by the recent Constitutional Convention. As indicative of public sentiment in one of the oldest Atlantic seaboard states the outcome of the referendum has more than local or sectional interest. Women's suffrage was defeated by a vote of about two to one. A majority but not the required two-thirds of the towns of the state voted for such changes in the wording of the Bill of Rights as would have put an end to the discriminations in favor of "evangelical" and "Protestant"



sects. Of the amendments which passed the most noteworthy are those authorizing an educational test for voters, empowering the legislature to impose taxes upon property passing by will or inheritance, and giving power to the legislature to enact laws to prevent the operation within the state "of all persons or corporations who endeavor to raise the price of any article of commerce or to destroy free and fair competition in the trades and industries through combination, conspiracy and monopoly." With the growth of tolerance on the one hand and of greater political strength of Roman Catholics in the manufacturing towns on the other hand, it cannot be long before discrimination of a sectarian sort will have to be dropped from the state's organic law. The vote relative to new forms of taxation shows that New Hampshire is alive to altered economic conditions and is prepared to imitate some of her sister states in adjusting taxation more equably. The action on the "trust" issue shows the electors still wedded to individualism, and to the principle of competition.

#### Roman Catholicism in France

The persistent pressure of the French Ministry led by M. Combes against the lawless religious orders, the rising tide of popular demand for abolition of the concordat and separation of Church and State, the impending withdrawal of French funds from the pope, and the increasing freedom of some of the French Catholic clergy in dealing with questions of modern scholarship are all matters which should vitally interest residents of this country whatever their faith. France and Romanism have been so inseparably united, the pope so long has looked to France for his main support, that anything which betokens so radical a transformation in the situation is of great significance to the world at large. Germany to a considerable degree has ousted France in the Orient as a protector of Catholic interests. In view of Roman Catholic social and political gains in Germany and the increasing dependence of the German imperial ministry upon the party of the Centre and a growing *rapprochement* between Emperor William and the pope it is not surprising that already there should be those who foresee Germany supplanting France as the main stay of the papacy in Europe as well as in the Orient. This of course will be a situation full of strange possibilities, one causing Luther's and Bismarck's shades to stir and smile grimly. The fact which encourages belief in the coming crisis for the papacy in France is the steadiness with which the electors and their representatives are supporting the Ministry in its strict enforcement of the law against associations, and in its assertion of its right to nominate bishops for vacant dioceses without any previous understanding with the Vatican. For us the practical issue involved in France's policy is that many of the expelled orders are planning to come to this country, bag and baggage, and establish themselves here; and Father Zahm of Notre Dame, Indiana, a representative of one of the largest orders, is now in France arranging for the transfer of his particular body of monks.

#### Prussia's Lottery System

In the early days of the American colonies colleges and churches did not scruple to gain funds through lotteries. President Eliot of Harvard, with characteristic candor, has been known to state publicly that his grandfather was a well-known lottery promoter. Our ethical ideas have altered since that day. Slowly, but surely, the lottery has been driven forth from our borders into Mexican and Central American states, operating from which they still slyly do a business in this country. Uncle Sam's mails are shut against these gamblers, and a recent Supreme Court decision has clinched the nail which relentless opponents of the system have driven into the business of transportation of lottery tickets by express companies. In the light of these facts it is suggestive and somewhat encouraging—by way of contrast—to our national self-respect to read of the debate in the Prussian Diet last week, in which the finance minister introduced, and a majority of the legislators advocated, a bill adding another class to the state lottery, from which the state already has an income of about \$2,500,000 a year. Not only does the state have its lottery, but it licenses public or semi-public lotteries for raising funds for churches and charitable undertakings. Retired army officers and civil servants are said to seek the right to sell lottery tickets as it provides a good income and involves no social stigma.

#### The Roman Catholic Church in the Philippines

Archbishop Guidi, representative of the pope in the Philippines, delegated especially to deal with the Civil Commission in adjusting the claims of the friars, is said to have reported to Rome that the schism created by Aglipay must be reckoned with as a serious matter, not to be settled either by flattery on the one hand, or threats on the other. Archbishop Guidi is also said to have recommended that the incumbents of the bishoprics of Manila, Cebu and Jaro be Americans, thus making it certain that in the archdiocese of Manila there shall be prelates cognizant of American political ideals and likely to work harmoniously with the Civil Commission. To recommend aught else would be seemingly impossible. To retain in power such a prelate as the late bishop of Cebu, a Spaniard, whose pastoral letter (September, 1902) on Catholic Unity, the Augustinian fathers in this country are circulating with the hope doubtless of influencing public opinion, would be folly looking at the matter from the Roman Catholic point of view. This crafty Spaniard, for instance, argues with the Filipinos that history teaches "that it is more difficult to meet with a chaste heretic (Protestant) than with a true Catholic who is unchaste." Protestant religion and seeming piety, are declared by him to be "a ridiculous farce, a comedy, an astute mockery of the true religion, to better deceive the unwary," and at the foundation of this false worship is said to be "a great store of pride, an unmeasured covetousness, a mad desire on the part of many to figure and appear as saintly, whilst they are but pharisees and hypocrites, because if we examine their ordinary conduct, their private and intimate life,

we shall at once notice that all such people are really whited sepulchers, beautiful without, but putrid within; their words are sweet, their works are repugnant." This allusion to "unmeasured covetousness" is interesting in the light of latest dispatches from Manila which say that negotiations between the Civil Commission and the pope's representative may fall so far as they have to do with the offer of the United States to purchase the friars' lands, owing to the excessive prices asked by the orders. Estimates of value submitted now are twice what they were when the friars were endeavoring to sell at private sale a year ago.

#### Russia's New Era

It is a great week in the world's history which tells of first steps taken by the United States Congress toward investigation of the feasibility of an intercontinental American railway, and of an edict by the young czar of Russia guaranteeing religious liberty throughout the empire, and ordering reforms in the government of the lower political units. De Tocqueville long ago predicted a time when Russia and the United States would dominate the world and be the respective leaders of the great Teutonic and Slavic families; and happenings in the world of diplomacy during the past decade and the irresistible march of events all tend to make good the French publicist's prophecy. But while potential if not as yet actual rivals it happens to be an historical fact that the great empire and the great republic have been good friends at times in their respective careers when friendship counted; and they are now. Each has had a great emancipator, the one of serfs, the other of slaves. Each has done more than any other Powers have done to hasten arbitration of international disputes, we by our long line of adjudications of the sort, the present czar by his initiative in calling the congress at The Hague which proved effective, to a very considerable degree, because of the loyal support that the United States gave Russia.

Notwithstanding these facts it has been true, and was bound to be true so long as Russia refused to modify her long established policy, that the people of the United States were suspicious of Russia, and never have been as kindly disposed toward her as our diplomats have been. Why? Partially because of "a certain somber obstinacy, a kind of primitive ferocity, a foundation of savage hardness which, under the influence of circumstances, might become implacable and pitiless; a cold strength, an indomitable power of resolution which would wreck the whole world rather than yield"—to quote a keen French analyst of Russian character—which they have detected in Russians whom they have met, or in the national policy which is the reflection of the national character. But it also has been due to the unalterable distrust of a nation which violated two principles so fundamental in American thought, viz., freedom of conscience and local self-government. Nothing short of a granting of these could even begin to change our attitude of suspicion into one of confidence in the future of Russia as a benefi-

cent world power. And now that the young czar has immortalized his name by granting or seeming to grant these, no one of the sister nations rejoices more with Russia's lovers of political and spiritual liberty than does the United States.

If not defeated by the parasitic bureaucracy the reforms that the czar has pledged will have a profound effect for the good not only upon the interests of the persecuted Jews and despised Protestants of the empire, upon the adherents of the Armenian and Roman Catholic Churches, and upon the Orthodox Greek Church itself, causing it to meet squarely the competition which has so bettered the Roman Church wherever it has had Protestantism as a competitor, but it will put a new face upon the whole missionary movement of Protestantism. The Y. M. C. A. already established in St. Petersburg under another name and with the tacit consent of the government may be able to extend its work to other cities and towns. Missions of the American Board with part of their flocks on Russian territory can hardly be excluded now from active missionary work there. Thibet alone remains with barriers up barring the Christian missionary out.

In so far as the European Russian is Asiatic, and he is to considerable degree, and because such vast hosts of Russian subjects are pure Asiatics, it is fascinating to let the mind run on and speculate as to what the reflex effect of Asiatic ideas will be upon the Russian Christianity of the future whether of the Established Church or of the Dissenters, who now have free rein to multiply. Meredith Townsend in his suggestive book, *Asia and Europe*, claims that already the Slav mind has taken on much of the transcendentalism and mysticism of the far East, and H. Belloc in his life of Robespierre describes Russia as a "sphinx that lives by the interior life of an intense religion."

Suffice it to say that the national self-consciousness repeatedly of late has affirmed, through typical spokesmen, a profound conviction that in the—at present—inert, naïve, credulous multitude of Slavs devoted to their czar as if he were a demigod and literalistic in their interpretation of Scripture—witness Tolstoi and the Doukhobors—there is to be found the coming chosen race of God which will sweep down on decadent Teuton and Latin peoples as the Teutons did on ancient Rome, and once more restore to Europe a prolific, pious, consecrated, chivalric type of Christians.

Nor is this dream only cherished by Russians. Rev. Dr. William Barry, the eminent Irish Roman Catholic author and thinker, predicts a time when the Roman and Greek Churches will unite and when Russia will crush Germany and Austria, and he welcomes the vision and justifies the hope thus: "For culture in the West has come to signify the art of believing in pleasure, heaping up money and refining one's egotisms. . . . Alexander is a hero and not a charlatan. He stands for reverence, loyalty, enthusiasm, the poetic age of the world; for chivalry against cheating in commerce; for faith against skepticism; for the patriarchal family against divorce; for the village against the overgrown town; for the peo-

ple against syndicates; for a democracy with a crowned head on its shoulders against the anarchy of parliaments. The Slavs are the barbarians who must purge with fire this effete old world."

There are not a few deeply significant corroborative facts relative to decadent Lutheranism in Western Europe and expiring Roman Catholicism in Southern Europe which make one pause as one reads such a prophecy as this.

But whatever the ultimate fate of Teuton or Slav, Rationalism or Mysticism, one fact abides—a new day dawns for those sons of Russia, who by reading of the New Testament long since saw that nothing in the teachings of Jesus ordains the union of Church and State or justifies that ecclesiastical exclusiveness and prescription which come in where State and Church are one. Russia already is full of sects. They will multiply. Tolstoi will doubtless die an excommunicated heretic. But a generation hence or two, he will be seen to have been Russia's great Nonconformist and spiritual prophet, whose influence on the world's public opinion had not a little to do with the czar's edict.

Of course as Roman and Protestant Christianity take root in Russia they will feel it incumbent upon them to challenge and ultimately overthrow, by setting forth a higher type of religion, that Orthodox Greek Establishment which Harnack describes not as a Christian product in a Greek dress, but as a "Greek product in a Christian dress."

### The Future American People

The passage by Congress of the bill to restrict immigration gives fresh interest to a series of three articles in the current *Century* on the character of the immigrants now coming in large numbers to our shores. Jacob Riis describes the newcomers entering New York city. He says that a circle drawn on the map of Europe twenty years ago including the countries contributing most to our foreign population would have had Paris for its center. He quotes the assistant commissioner of immigration as saying that such a circle would now have for its center Constantinople. Of 4,700 persons landed in one day from three Mediterranean steamships and one from Antwerp, 3,000 remain in New York. Gustave Michaud discusses the prospective contribution to the nation of the people who are coming, assuming that for the first decade of this century they will belong almost exclusively to Middle Europe and the regions around the Mediterranean Sea. Prof. F. H. Giddings of Columbia University shows that these people possess the same racial varieties as those which created the English nation.

On the whole, these three writers, each from his own standpoint, take a very hopeful view of the future of America. Mr. Riis says that "so long as the school-house stands over against the sweat shop, clean and bright as the flag which floats over it, we need have no fear of the answer. However perplexed the today, tomorrow is ours." M. Michaud insists that "we, and we alone have a marvelous opportunity to practice on a large scale an effective system of artificial selection for the betterment of our race";

that while the new law will accomplish something in this direction, it is easily possible to do much more by testing not only the acquired knowledge but also the mental capacity of the individual immigrant. He recommends that these tests be applied on the other side of the ocean rather than to delay them until the immigrants arrive on this side. Professor Giddings sees in the future combined elements of these races "a people strong and plastic, with possibilities of action and of expression, of grasp upon the garnered experience of the race, and of daring outreach into the things that as yet have never been such as no people have yet shown."

While these humanitarian and scientific studies are such as inspire great hope for the future of America, it is certain that this hope will be realized only if the Christian forces of our country meet the situation with faith and action adequate to the need and the opportunity. Never before was such a peaceful invasion of this land as that now in progress of peoples different in language, habits and inherited tendencies from those which laid the foundations and largely raised the superstructure of American government and society. The home missionary task before the churches calls for larger plans and greater self-sacrifice than any to which they have yet been called.

### Is There a Congregational Creed

The Congregational church at Helena, Mont., is revising its statement of belief. It contemplates putting into its Manual what its committee calls the "statement of doctrine presented to the National Council in 1883," describing it as "the generally accepted statement of Congregational doctrinal belief." But in order to determine whether or not that statement represents the belief of the churches today, the Helena church has sent to the surviving members of the committee of twenty-five which prepared the statement, and to a few other representative Congregationalists, certain questions.

Of the twenty-two persons who signed the Creed of 1883, ten, we believe, are still living. It will be interesting to learn their present opinions of the creed. Certain common misapprehensions concerning it, however, should be corrected. No statement of doctrine was presented to the council in 1883, nor to any council since that time. A committee was appointed by the council of 1880 to nominate a commission of twenty-five to prepare a declaration of faith. Such a commission was accordingly nominated, and the report of its nomination was made to the council of 1883, which expressed by resolution its satisfaction with the action taken, and its anticipation of happy results when the commission should have finished its labors and offered a creed and catechism "to our churches for their use, if approved by them."

No catechism was ever prepared. The creed was published in due time, not presented to the council, but to the churches "to carry such weight of authority as the character of the commission and the intrinsic merit of their exposition of truth may command." Of the commission of twenty-five, three dissented from the creed



as issued. Some of the others expressed themselves as not fully satisfied with it, but willing to accept it as a compromise. No united judgment of the churches has ever been made concerning it. But it has been adopted as a standard by many local churches and by some associations of ministers and of churches.

No creed expresses authoritatively the belief of Congregational churches. The National Council of 1865 made a declaration intended to represent the faith of the churches. Dissatisfaction with that declaration led to the appointment of the commission to form the new statement known as the Creed of 1883. The First Triennial National Council, held at Oberlin in 1871, declared that the churches "agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice; their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called the evangelical, held in our churches from the early times, and sufficiently set forth by former general councils." The council of 1892 defined the doctrinal position of the churches as follows: "Each Congregational church has its own confession of faith, and there is no authority to impose any general confession upon it nor are our ministers required to subscribe to any specified doctrinal standards. But, as a basis of fellowship, we have certain creeds of acknowledged weight, to be used not as tests, but as a testimony; and we have also, in ecclesiastical councils and associations of churches, recognized organs for expressing the fellowship and declaring the faith held by our churches to be essential, as well as guarding the liberty of thought generally allowed in our churches."

The tendency among our local churches at present is to make brief summaries of the beliefs their members hold in common; to refer to the historic creeds of the Christian Church as representing the substance of doctrine which they hold; and to place the chief emphasis on the covenant of believers in which they agree to seek to know the will of God, and obey him, to live as loyal disciples of Jesus Christ as their Saviour and Lord and in fellowship with one another to make his kingdom supreme in all the world.

### Christ's Support in Trial: and Ours

Raphael in his painting of the transfiguration shows us three separated groups. Jesus, with Moses and Elias, unconscious of all below, poised in mid-air; the intimate apostles, just waking up from sleep, gazing upward from the mountain top; the crowd in the plain about the sorrowing father and his afflicted son, quite unaware of what is going on above. The picture is wonderfully effective and worthy of the prince of arrangement-makers, but it is wholly false to Christian truth. The crowd may be unaware of Jesus, but Jesus was neither separated from his disciples nor forgetful of the needs of men. It was of them he talked with Moses and Elias: it was that he might carry out his sacrifice for them that he revealed his glory and sought the presence of the spiritual

realm and the upholding of his Father.

The necessity of trial is written deep in Scripture and on the heart of man, but it is trial always with our Lord at hand. It can never pass beyond his sympathy and knowledge; it works out always his purpose in our lives. After his death he asked of the two whom he joined upon their way, "Behooved it not the Christ to suffer?" And before the final suffering he often reminded his followers that the disciple must expect to suffer with his Lord. There is nothing sentimental about Christ's optimism. It rests upon something deeper than present experience. It recognizes and accepts trial as a necessary stage of growth. Nay, more, as the representative of God to man and of humanity to God, he deliberately chose the way of suffering and death that he might finish his work and make atonement for the sins of the world.

Christ's presence is our substitute for that vision of the spiritual world which he at times enjoyed, as on the mount of the transfiguration, but which is quite beyond our present powers. We come to him with our heavy burdens and our weariness and find the rest he found upon the mountain top alone with God. Our help is in the living Christ, who is ever with us, in whom and through whom we know all that we now may know of God. Nature and history give partial and at times misleading glimpses, but in our Lord dwelleth all the fullness of the Godhead bodily.

Our claim upon God's help in trial rests upon Christ's finished work as well as on God's manifested character and living presence. He was the sacrifice, he is the priest. By this unchangeable priesthood "He is able to save to the uttermost them that draw nigh to God through him." By his perfect offering for sin he fulfilled the law of sacrifice when once for all he offered up himself for the sins of the people. Our trial and our strength, our pardon and our help in overcoming are parts of that plan of God of which we see so many traces in the past, of which we are ourselves a part—"the eternal purpose which he purposed in Jesus Christ our Lord: in whom we have boldness and access in confidence through our faith in him."

### In Brief

A French battleship is to be called the Ernest Renan. Because, forsooth, it is to be destructive?

Famine is dreadful anywhere, but somehow starving Finlanders and Swedes seem to bring suffering nearer home than famine in the far East.

The Home Missionary Society goes to Providence, June 2, for its annual meeting, instead of to Saratoga as was first planned. And the Rhode Island brethren will doubtless celebrate at the same time the 100th anniversary of the state society.

There are doubtless valuable ethical lessons to be drawn from the series of tragedies in Buffalo, but we judge that the preacher was in a somewhat hysterical mood over the matter who declared the other Sunday morning that people who sow seeds of dishonor are sure to reap a river of pain.

Capt. A. T. Mahan has been in Philadelphia giving an address before Episcopallians on the theme, Are Christian Missions Worth

While? Can he not be induced to address one of our missionary societies on this theme at one of our national gatherings? He is one of the figures of contemporary history and literature with a world-wide reputation.

A New Jersey Baptist minister claims that St. Patrick was a Baptist, and arranged a service in his honor March 17. To whatever denomination Ireland's patron saint belonged, he was a noble Christian missionary and deserves to be remembered and honored by all those who reverence the memory of men who have given themselves to preach the gospel of Christ to the world.

What with entertaining in Boston the lieutenant-general of United States Army and extending honors in Chicago to four governors, the Methodists are beating the rest of us quite out. Then, too, the Wesley celebrations are coming right along now, and they aren't through talking about that big Twentieth Century Fund. Certainly this is a good year for our friends the Methodists.

Curiously enough, it is a young South Carolinian who has proposed a plan for saving old Park Street Church. He no doubt is willing to forget the abolition sermons and sentiments which poured forth from that pulpit in ante bellum days. The committee having the matter in charge is working in earnest and Mr. Edwin D. Mead says the sum of \$300,000 is already in sight. It would be a splendid thing for Boston if this landmark could be saved.

Simple goodness does get its recognition even in this hard world. See the accounts elsewhere published in this paper of the demonstrations at Oak Park, Ill., and Fall River, Mass., in honor of two men who have just died. Professor Chamberlain and Mr. Buck were unlike in their temperament and served the kingdom of God in different ways, but they were both noble examples of the kind of character Christianity produces when it is allowed any kind of a chance in a man's life.

The increase in consumption in alcoholic liquors in France, notwithstanding all that has been done recently to dissuade citizens, school children and soldiers from using intoxicants, and the marked decline in consumption of spirits per head and of deaths from intemperance in Switzerland and in Russia since the State took over control of the traffic in spirits, has led the budget committee of the French House of Deputies to recommend that France accept the principle of state monopoly in spirits.

The legislature of New Hampshire, after an unusually ardent presentation of the question of woman suffrage, has voted against it by a majority of two to one. Yet the arguments for and against are not what they used to be. So far as education goes women are coming to be as well qualified to vote as men. When the majority of women want the ballot they will have it. The vote of the New Hampshire legislature probably registers the public opinion of one sex as accurately as that of the other.

The Brooklyn *Eagle* commenting on the fact that Drs. Jefferson, Gunsaulus and Cadman, formerly Methodists, were prominent in the council which installed Dr. Waters as pastor of the Tompkins Avenue Church, Brooklyn, recently, and that they as well as the new pastor "were matriculated in Methodism and after graduation became Methodists," added, "Methodism has reason to ask why exodus followed genesis, and Congregationalists why exodus was preceded by genesis." A man can't help being born in a place. It is his choice of residence that counts. It is to the credit of Congregationalism that she provides a retreat for individualists born in a polity which exalts machinery above individuals.

## The American Board Deputation to Africa

The Plans and the Personnel of the Party Soon to Sail for the Dark Continent

"Not much of a junket, is it?" remarked the interviewer to Secretary E. E. Strong, D. D., of the American Board, last week after hearing from his lips of the more than 15,000 miles trip which he, Rev. Sydney Strong, D. D., of Oak Park, Ill., and Hon. Francis E. Winslow of Norwood, Mass., have in contemplation in fulfilling their commission from the American Board. "Not a bit of it," was the good Doctor's immediate reply as he straightened himself up in his office chair and mused a moment on the toilsome journeys ahead of him in ox-carts and on the backs of donkeys, or perhaps on what is familiarly known as "shank's mare."

To be sure, the trip across the Atlantic to England and from thence to Cape Town on the southwest corner of Africa, will be as comfortable as good modern steamers and the caprices of the Atlantic in April permit. Dr. Strong plans to sail from Boston on the Saxonia April 7 and the other Strong—who will have to be differentiated from his colleague by some such terminology as Strong the 2d, or the Chicago Strong, or the slim Dr. Strong—will follow his colleague only a week later to London. They will be joined by Mr. Winslow and his wife, who have been making a tour of the Holy Land, and the four expect to sail for Africa about April 24, reaching Cape Town about the tenth of May.

There they will investigate the excellent work carried on by the representatives of London, Wesleyan and Scotch societies and thence move inland by rail, touching perhaps one or two points like Stellenbosch and Wellington where Andrew Murray's work is in evidence, and not failing to visit Lovedale Institute, one of the best all-round missionary agencies in Africa. The present plan is to go northward to Johannesburg, famous in recent martial history, where for the first time they will come in contact with the work of our own American Congregational missionaries, inasmuch as Rev. H. D. Goodenough has returned to the former capital of the Transvaal after an absence necessitated by the war. Turning again to the southeast, the delegation

will spend several weeks in Natal where a large part of their special task will be accomplished. Here is the long established mission of the Board, with its eleven stations, every one of which will doubtless be inspected, and as the annual meeting of the mission is scheduled during the later week of the deputation's stay, a rare opportunity will be had for estimating the mission, individually and collectively.

Resorting again to the steamship, the delegation will proceed up the east coast to Beira, and thence 200 miles to Umtali in Gazaland. Then will ensue 100 miles of rough traveling in order to reach Melsetter, a new station of the Board, where Miss H. J. Gilson, a Hartford Seminary graduate in the class of 1890, is bravely holding the fort. About seventy-five miles south are Mt. Selinda and Chikore, two other American Board stations, at one of which the industrial work has recently been begun on an extensive and promising scale. Just how the delegation will manage to make this journey from Umtali southward and back again is problematic as the means of transportation are at present quite unsatisfactory. Doubtless we shall get eventually some amusing kodak glimpses of the delegation astride donkeys or patiently jolting along in ox-carts. But not long after the first of August the delegation hopes to be at Beira on the east coast again and will proceed directly north to the Mediterranean.

This itinerary leaves out altogether the West Central African Mission of the Board, not because it is unimportant, but because there is no communication to it from South Africa by steamer and no railway across Central Africa. So the delegation would be forced to return to England or to Lisbon and take a fresh start. Moreover, conditions in the other missions seem to make it desirable to spend the allotted time there. In the Natal missions a somewhat perplexing question just now is the disposition of the property known as mission reserves. These are lands deeded long ago by the colonial government to the missionaries in order to provide safe dwelling

places for their converts. With the incoming of immigrants, particularly of the large colonies of Indian coolies, there has grown up a demand for these lands, and missionaries find it difficult to protect the people for whom they are responsible from outsiders pressing covetously in somewhat after the fashion in which white settlers on the American frontier have been in the habit of trying to secure a foothold in our Indian reservations. The deputation will be asked to advise with the missionaries as to the wisdom of trying to hold these lands as heretofore, and if that seems a desirable course, to institute means for securing exemption from invasion.

The East Africa Mission has in hand plans for the development of industrial work beyond what is done in our other missions. It seems to be demanded by the nature of the problem confronting the missionaries, and they will doubtless welcome the deputation in order that they may if possible demonstrate the need of pushing this work still more aggressively.

This is the fourth deputation which the Board has sent out in recent years. The others were to Japan in 1893, to China in 1898, and India in 1901. The present deputation is well made up from the point of view of compatibility and efficiency. Dr. Strong, as editor of the *Missionary Herald*, has for forty years corresponded more or less with missionaries on the ground and knows the field well. Rev. Sydney Strong has always borne the missionary enterprise on his heart and he will come back brimming over with ideas and suggestions touching the closer relations of the home churches to the field. Mr. Winslow is one of our best balanced and most zealous laymen, modest and genial, active in Y. M. C. A. enterprises and a graceful speaker. It is a good group of men for the Congregational churches of America to send to confirm their brethren in Africa, "see how they do" and bring back a message that shall kindle a greater interest in Africa and a larger liberality in its behalf.

H. A. B.

### Our Readers' Forum

#### The Best Material Goes to Other Schools

LETTER TO ZILLAH

My Dear Zillah: Since our mutual friend, *The Congregationalist*, was so good as to hold the mirror up to that choice scene in your domestic economy, reflecting your refreshing views on preachers and preaching, I am going to court the favor of our same friend to reflect to you some of the things Abel Meholah forgot to say.

Your exaltation of the office of the theological school is superb; your confidence in its power rare; your idea of its function delicious. Don't you know that the seminary is a factory not a creator-y? If it could make its material it would turn out another quality of goods altogether. Unfortunately for those strong pulpits to be supplied it has to take the material that comes.

Your innocent argument that preachers could be produced by beginning the process three years earlier leaves this prime factor totally out of the reckoning. Three years or thirty would not suffice to produce this result with some men here in Beth-zur.

My wife can play the piano like Tchaikowsky. But she can't sing. An uncle of hers once asked her to sing, having heard her play. After much demurring she consented. When she had finished he remarked, quite convinced

now, "What a pity you can't sing, when you play so well." If she had begun to sing three years earlier, according to your argument, she would not have disappointed that uncle.

No, Zillah, you convinced Abel Meholah too easily. He had evidently argued with you before. It had the sound of Socrates talking with his boy. You won't take it too much to heart, I know, if I tell you your argument won't hold water. Three years more or less of practice will not overcome the awful deficiencies or inaptitudes of the material the seminaries have to take for the object you assign them. The secret of good preaching does not lie with the seminary faculties, but with us poor fellows.

BAARA BEN THERA.

#### One Missionary Periodical, Or Many

There are those who follow with sympathetic interest the work and needs of the national missionary societies who are much surprised to see that they give so little heed to the reasonable advice of the National Council of the churches. A recent editorial note in *The Congregationalist* announces the enlargement of the *Home Missionary*, and also expresses regret that there should be so many periodicals printed for the one home field. Several years ago two at least of the home societies changed their organs from monthly to quarterly publications. And an entirely new paper entitled, *Congregational Work*, was launched. The hope was expressed that

the perplexing problems of the past would be solved. What is the present situation? The last named paper continues to be published ten months in the year. The Home Missionary Society and the American Missionary Association have returned to monthly publications. In other words, in spite of kindly protests, oft repeated, from every portion of the land, we have more periodicals published at the expense of the churches than ever before.

The annual reports of the several benevolent societies clearly prove that the yearly cost of publishing the five periodicals would be more than sufficient to issue one ably-edited, attractively printed, illustrated paper, and one far superior to any now possible. A considerable sum would therefore be saved; but what is of even greater importance, the one would command the attention and enlist the interest far more than the many do at present. The churches have great patience, but how long shall we wait? ECONOMY.

#### The Earliest Vested Choir Yet Heard from

In your paper recently you stated that Shawmut Church was the first in New England to have a vested choir. In your issue of Feb. 7 the First Trinitarian Church of Lowell claims to have vested its choir last October. Will you please state that the first to have such a choir in New England is Second Church, Waterbury, Ct., which made the change in June. K.



## On the Uplands

A Few Typical Incidents Which Reveal the Heroic Possibilities of Every Day Men and Women

By REBECCA HARDING DAVIS

I suppose that the only way for us to find out the men among us who dwell in the uplands of life, and breathe habitually a purer air than that of the market place, is to note those, who, when the chance comes for a noble deed—great or small—do it, simply and naturally, without any preparation. It is a real king's business to be kingly, and when the chance comes to him for his own work, he does it and goes on his way, and says nothing about it.

The lion, old Falstaff tells us, knows the true prince. But we human beings are duller of sight than the lion in this thing. We think that we recognize kings among our great political leaders or money-makers bowing and smiling to wondering, shouting crowds. And presently some grimy engineer, or Negro porter in the crowd does some great deed for his fellowmen—gives his life for them, perhaps, and we find out that he was the man of kingly birth—too late.

For example, there was a lean, freckled boy, who a year or two ago ran the elevator up and down in an old shakily office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up ther yet," said Billy stolidly, and went on up to the top facing a horrible death each minute and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women and boy came out on the street unhurt and a roar of triumph rose from the mob.

But it was six o'clock and Billy slipped quietly away in the dusk and went home to his supper.

For your real hero does not care for the shouts and clapping of hands.

One of the most real of heroes was a poor Swiss laborer whose name nobody knows. He was standing one day at noon in the crowd who were looking down at the bears in the great pit at Berne. There were two savage fellows there, freshly caught. A nursemaid, leaning over, held the child that she carried loosely in her arms. It gave a sudden wrench and fell. The huge beasts clutched it. In an instant this workman flung himself down, and, catching

the baby in one hand, struck at the bears with a small knife that he carried in the other. Twice he was clawed down by them. It was a desperate fight. But at last ropes were lowered and he was drawn up, bleeding, but holding the child high and safe.

In the confusion he escaped through the crowd and could not be found. He never has been found to this day. The father of the child, a wealthy Englishman, offered a large reward to any one who would find him. The Humane Society voted him a gold medal. But the medal and the money are waiting still unclaimed.

I suppose that workman is going up and down the streets of Berne today in his blue overalls, nobody suspecting his royal blood. But how warm his secret must have kept his heart in all these years!

I remember a queer little incident that once happened on one of the great liners bound to an English port. It seems to have a bearing on this subject.

Our stewardess was a Scotch woman, a clean, tidy little body whose worn face and whitening hair told that she was past middle age. But her dark blue eyes and soft voice were still young and winning. We were wretchedly ill, but "Jessy" tended us so wisely and kindly that we presently took a pride in our misery and in her.

She had no other patients, and during the long days of watching we grew to be friends; and, silent and Scotch as she was, she opened up her whole life to us. She had been for many years a nurse in an English family, but at last had to give up her little charge to governesses and tutors. She showed us his photograph. "That is my boy," she said, proudly, her chin quivering and the real mother look in her eyes. She was past the age for a child or lover of her own to come into her life. But she had a great plan and hope in it.

"I'm not strong," she said, "and I'm tired out. I took this place because it brings in money to me fast. In another year I hope to quit work and go home to my mother. We can go back to our old cottage near Aberdeen. We had to leave it when my father died. We had to sell the cow. That was a sore hurt. She was a dun, Ayrshire, my mother reared her from a calf. We'll buy her back, and we'll have a field, and ducks and hens, and some flowers. My mother's fond of flowers. We'll have enough to bide there the rest of our lives, and"—

She looked out to the tossing sea, her eyes full of happy tears, forgetting to end her sentence.

Among the passengers was a troop of soubrettes of the lowest class—loud-talking, giggling, perfumed women, whose soiled, ragged clothes were pieced out with bits of tawdry lace and ribbons. It was amusing to watch the decent little Scotch woman when they came near on deck; even her neat starched gown shuddered as they passed and in her face was the fierce antagonism of generations of

her godly ancestors to the devil and all his works.

One day two of these women became violently ill with an eruptive disease. The doctor said aloud, "measles," but whispered to the captain, "smallpox of the most malignant kind." There was on this ship—as there may be on all ocean-going steamers, for aught I know—a stateroom deep in the hold of the vessel, a hospital cell for the use of quarantined patients, shut off from the world by a six-inch oak door, which, when it was once closed, was not opened until the voyage was over. To this cell the patients were hurried. The captain summoned the three stewardesses and told them the truth about the women. "At all cost," he said, "the matter must be kept secret from the crew and passengers, or we shall have a panic. One of you must take charge of them. Your meals and the medicine will be passed to you through a trap in the door. You cannot leave the cell whether your patients live or die until we reach the other side. Which of you will go?"

The two older women began to cry and protest loudly. Jessy stood silent, staring into the captain's face.

"I know!" he cried. "They're hardly worth it! But we can't let them die like dogs. One of you must go."

"It must be me, then," she said. "I have no children depending on me. These others have. There's my mother—I thought—But there's others to care for her. No. It's for me to go."

The captain said afterwards that he saw that she was sure that she never would leave the cell alive. "I thought it, too," he said. "She was a weakly body at best and every drop of her blood rose against the women and the work."

She went to her cabin to make ready and one of the other women presently found her there writing.

"Them poor wretches are calling for you," she said.

"Let them call," said Jessy, fiercely. "I'll write to my mother, first."

But Jessy was not to be a martyr after all. When the ship was cleared of her passengers at Liverpool the oak door opened and she came out with her red, scarred patients. She was thin and gray like a ghost. But she laughed merrily, and was very kind and tender to the poor friendless women so strangely thrust upon her care.

When I saw her a year or two later, she was in the snug little cottage and the dun cow was in the paddock and her old mother sat knitting by the kitchen fire.

These are but common homely stories, you think? Why, that is the comfort, the triumph in them—that such things are now common among us. Every day we read of physicians, firemen, engineers or nurses giving up ambition, health and life itself to help others. Today it is a Negro workman who stands back to let the women all pass out of the burning building until it is too late for him to follow them; yesterday it was an English

surgeon, mortally wounded, who, hearing the shrieks of a dying soldier whose leg had been torn off, dragged himself closer, gave him a hypodermic injection of morphine and in a moment lay dead beside him.

Now these deeds are done without the stimulus of a great cause or the rage of battle or the hope of applause. Men who do them are often illiterate and ignorant. The hope of fame never could be an influence in their lives.

But we may be sure that the man who in the imminent moment of death sees the right thing to do and does it, has in

life habitually done the right thing. The man who nobly dies has nobly lived.

The modern American has his vices, but he is apt to have in him a dogged loyalty to his duty, whether that duty be to run an engine or to nurse a case of diphtheria. He has, too, a hearty wish to help his neighbor, which comes to him from Christ, though he may not know it, and while he may call himself an agnostic or a Buddhist there is the human stuff out of which modern heroes are made.

Let us be glad that there is so much of it and that so many more folk than we know are living on the uplands.

## In and Around Chicago

### Vitalizing the Church

This was the topic of Dr. Millburn's address to the ministers at their meeting March 9. It was no part of the speaker's purpose to criticize the church, only to point out some of its apparent needs and to suggest ways of meeting them. He deplores the spirit of commercialism in church management, and laments what seems to him to be a decline in the spirit of worship. More spirituality is needed and more enthusiasm, more of the simple theology of Christ as given in the gospels and direct efforts coupled with strong desire for a revival. He urged more co-operation among ministers and churches, more fellowship, and a wiser and more thorough organization. Dr. Millburn is doing excellent service in Plymouth Church and gathering about him a company of men and women who believe in the gospel and are ready to aid him in all his efforts to preach it.

### Church Dedication

St. Paul's Evangelical Church dedicated a beautiful stone edifice March 8. It stands at the corner of Ninety-fourth Street and Winchester Avenue, between Beverly Hills and Longwood, and has been built by Christian people of several denominations living in those suburbs, and was dedicated without debt. It has cost with the land about \$9,000. Sixteen hundred dollars were subscribed Sunday afternoon and evening. Rev. Clifford Snowden is pastor. The church has kept up its current expenses while building, made generous contributions to foreign missions, supported, in part at least, a social settlement in the city and is now looking forward to taking a more active part than ever in the benevolent enterprises of the times. The sermon was by Bishop Charles Edward Cheney, and was full of sympathy for the new movement. At the fellowship meeting in the evening pastors of all the churches in the vicinity presented their congratulations. One of the features of the dedicatory service was the singing of a hymn composed for the occasion by the pastor. Among the leaders of the enterprise the director of the Art Institute, M. W. R. French, has been prominent. The church has invited the Chicago Association to hold its spring meeting in its new edifice.

### Dr. Gladden in Chicago

One of the lectures in the course on municipal duties, in the Auditorium provided for by a few public-minded citizens, was given March 10 by Dr. Washington Gladden. He spoke of the election of Seth Low as mayor of New York and of the steady improvement in the make-up of the common council of Chicago as among hopeful signs in municipal progress. The corruption in Philadelphia and the failure of the legislature of Ohio to pass a fitting law for the government of cities he named as discouraging features.

### From Illinois to New Hampshire

The decision of Dr. S. H. Dana to accept the call of Phillips Church, Exeter, N. H.,

after a pastorate of twenty years, filled his church with pain and brought sorrow to nearly every citizen of Quincy. Dr. Dana has not only been faithful in the discharge of his duties as pastor and preacher and in this capacity endeared himself to his church and congregation, but he has discharged his civic duties with equal fidelity, taking part in the direction of local charities and doing all in his power to improve the intellectual and moral life. In fact, he has made himself perhaps the most prominent and useful citizen of Quincy. Dr. Dana feels that, after serving the church so long, a fresh voice may be more influential in its pulpit and that a change may add to his years of usefulness and relieve him of some of his many burdens. He will be greatly missed not only in Quincy, and by his association, but in the state; for although he has confined himself largely to work in his own vicinity, his counsels have been sought and valued by our benevolent societies, in which he has had deep interest, and by our educational institutions. New England will perhaps recognize in this transfer of a vigorous man a partial payment of the debt the West is thought to owe the East.

### The Chicago Congregational Sunday School Association

This vigorous organization held its annual meeting March 10 with the North Shore Church. A goodly number of pastors and Sunday school superintendents were present and took part in the discussions as to the best methods of improving our schools. The principal address was by Prof. George L. Robinson of the McCormick Theological Seminary. His subject was Christ in Prophecy and was treated with thoroughness and interest. Dr. Robinson is one of the younger professors in McCormick, coming to the city from Knox College, Toronto, in 1898. He has been very much interested in the archaeology of Palestine and has himself made some important discoveries. For ripe scholarship, rare skill in treatment, abounding in Scriptural references and up-to-date in thought, the address was the most uplifting and inspiring the association has heard in a long time.

### A Unique Preacher

Miss Isabella H. Horton, a colored girl, or rather a girl with a tincture of colored blood in her veins, though only sixteen years old is making a sensation among the colored people by her earnest and appropriate sermons. She uses the language of her people and wins them by her manner and by her tender and affectionate appeals. Quinn Chapel (Methodist), the largest and most important colored church in this city, is thronged to hear her.

### Sorrow over the Death of Prof. W. B. Chamberlain

In the death of Professor Chamberlain Saturday evening, on his way to Glencoe to preach on Sunday, the seminary and the Christian public have met with a great loss. Few men were more highly esteemed or were more

ready to give themselves freely in the service of others. He held the chair of elocution and music in the seminary and through his energy and enthusiasm had given it a dignity and importance it has never before possessed. During the interval between the resignation of Dr. W. A. Bartlett and the coming of Dr. Sydney Strong he acted as pastor of the Second Church, Oak Park. After the sudden death of the beloved Goodwin he served the First Church in the city in a similar capacity. He had agreed to supply the Glencoe Church during the absence of its pastor, Dr. Darling, in California.

The funeral services were held in the First Church, Oak Park, of which he was a member. Dr. Barton rendered a touching and appropriate tribute and with Prof. E. T. Harper of the seminary faculty and Dr. Strong as representing the Ministers' Union accompanied the body to Oberlin, where further services were held Tuesday. In the services at Oak Park Dr. Barton was assisted by Rev. Arthur Armstrong, Dr. Sydney Strong, Dr. C. A. Vincent of Galesburg, Dr. George of the seminary and Dr. McClelland, president of Knox College, a classmate and life long friend of Professor Chamberlain. The affection felt for the professor was indicated by the floral tributes and by the fact that in the midst of a busy day the audience room of the First Church was full to overflowing with sincere mourners. He was only fifty years old and was supposed to be in his usual health when he left home. Since his death it has been ascertained that he had had premonitions of heart disease and the fact that he hastened to catch the train may have been the immediate cause of his death. It will not be easy to fill his place either in the seminary or in the hearts of his friends, for he was a man without guile whom no one knew but to love.

Chicago, March 14.

FRANKLIN.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 13

Mrs. Henry E. Bray presided and her theme was the spontaneity and value of praise, with the reading of Psalm 145.

Mrs. Huntington reported a special request for prayer from her daughter in Harpoot, where a blessing like the one at Anitab is longed for; and special prayer was also offered for a returned missionary whose health is not restored.

The calendar calling attention to Macedonia, missionaries in Salonica, Sofia and Monastir were reported and letters were read from Mrs. Bond and Miss Matthews. Mrs. Bond has visited several out-stations and returns full of hope. In one place it was impossible to get the women together, because it was "the dead's Friday," when the women with baskets of bread, cheese, grapes, etc., repair to the graves of their dead and distribute these things in the hope that thus their loved ones are provided with food. Under these circumstances Mrs. Bond visited the sick and carried comfort and sometimes healing.

Miss Matthews rejoices in Miss Cole's return. With twenty boarders and twenty-one day pupils, including seven nationalities, the school at Monastir demands all their time, strength and resources. A class of five will graduate in June.

Dr. Barton came in and gave an interesting account of the present condition of affairs in Macedonia as understood by those well informed.

## The Church Prayer Meeting

Topic, March 22-23. Christ's Support in Trial: And Ours.

The source of his strength. Matt. 16: 21; 17: 2-8. The source of our strength. Matt. 11: 27-30; Heb. 7: 25-27.

[For prayer meeting editorial see page 409.]



## The Congregational Church and Its Benevolent Societies\*

A Business Man's View of the Situation and What It Demands

By LUCIEN C. WARNER, LL. D.

The Congregational denomination emphasizes the independence of the individual unit or church. The only national body, the council, is a recent organization, and it claims no authority whatever, but only advisory functions. Its only administrative work is to publish a statistical Year-Book, and to administer a fund for ministerial relief. Our missionary societies exercise much more administrative functions than the council, as they have a direct voice in appointing the pastors of the churches they assist. This control, however, cannot become oppressive, for a church has only to assume full payment of its own expenses to escape from its thralldom.

I am a hearty believer in the fundamental principles underlying the Congregational polity. The independence of the local church cultivates its self-reliance and tends to develop its strength and efficiency. It is amenable to the influence of advice, but not to the dictation of authority. Advice, backed by public opinion, is usually all that is needed to accomplish a desirable object, and it is in my opinion all the authority that can be wisely exercised by a central body, like the Congregational council.

The relation of our benevolent societies to our churches is purely voluntary. The societies make their own rules, elect their own officers and administer the funds which they receive. No especial friction or trouble has arisen from this arrangement, and whatever shortcomings the societies may have are not necessarily traceable to this freedom from control.

In considering the polity of our church and its benevolent societies, let us examine the record of their progress for the past two decades and see what lesson it teaches. Taking our figures from the Year-Book we find that the number of Congregational churches in 1891 was 4,985 and in 1901, 5,753, a gain of 15 per cent. The number of church members in 1891 was 525,007 and in 1901, 645,994, a gain of 23 per cent. The increase in population of the United States during the decade between 1890 and 1900 was 21 per cent.—very nearly the same as the increase in the membership of our church. It will be seen, therefore, if our church is to perform its full share in the evangelization of the American nation it must make a better record than that of the past decade.

### GIVING NOT KEEPING PACE WITH HOME EXPENSES

A better way of measuring the prosperity of a church is by the amount of its contributions from living donors for home expenses, and still more, for benevolent purposes. A church does not exist for its own selfish aggrandizement, but for the public good, and it is sure to prosper in proportion as it contributes to the welfare of the community and country. The home expenses of the Congregational churches, as reported in the Year-Book for 1891, were \$6,791,607, for 1901 they were \$7,580,665, a gain of 11 per cent. The benevolent contributions, as reported in the Year-Book, include all contributions from living donors to the six benevolent societies of the denomination and also to various outside objects. The total of these for 1891 was \$2,448,875, for 1901 \$2,233,722, or a loss of 9 per cent. The relation of these two figures is significant. No church can gain in home prosperity which neglects its benevolent contributions to outside causes.

\*An address delivered before the Boston Young Men's Congregational Club.

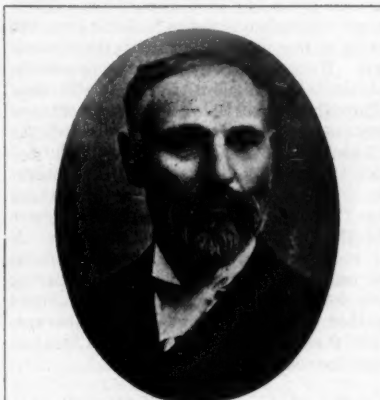
If we turn to the report of the individual societies we find very nearly the same proportion that is shown by the statistics from the Year-Book. Here the statistics of 1902 are available, and we will therefore compare these with 1892:

	1892	1902	Per ct. Gain
American Board,	545,097	651,304	19
C. H. M. S.,	487,973	413,873	-15
A. M. A.,	172,853	169,797	-2
C. C. B. S.,	86,615	147,141	70
Cong. Ed. Soc.,	23,376	48,905	109
Cong. S. S. and Pub. Soc.,	56,894	51,460	-10

The American Board shows a gain of \$106,000 or 19 per cent., but \$103,000 of this was contributed to the debt during the past year, so that aside from this special fund there is almost no increase.

The C. H. M. S., including the amounts reported by its auxiliaries, shows an absolute loss of 15 per cent. The A. M. A. a loss of 2 per cent., and the S. S. and Pub. Soc. a loss of 10 per cent.

The C. C. B. S. shows an apparent gain of



Dr. Lucien C. Warner is one of the best known and most widely useful of our Congregational laymen. He graduated from Oberlin, took a medical course at New York University and practiced medicine until 1874, when he entered business, and with the aid of his brother built up a large industry in Bridgeport, Ct. A generous giver of money for benevolent purposes, he is quite as unsparing of time and energy in behalf of religious and philanthropic work. He is a member of Broadway Tabernacle, New York, chairman of the International Committee of the Y. M. C. A. and actively identified with several of our Congregational societies.

\$80,000 or 70 per cent., but nearly all of this amount was in the form of special; that is, money contributed for the building of special churches and included in the trust mortgages given to the societies, but money not raised by the society and not passing through its treasury. The Education Society, which is the smallest of our societies, shows the largest increase, \$25,000 or 100 per cent.

If we go back ten years further and compare the figures of 1882 with 1892 the lack of growth during the past ten years becomes still more remarkable. The increase in churches during this period was 29 per cent. and in membership 36 per cent. In Sunday schools the increase was 38 per cent., against only 5 per cent. during the past decade, and an absolute falling off during the past five years. The increase in home expenses during this period, as reported in the Year-Book, is from \$2,934,027 to \$7,146,002, or an increase of 140 per cent. The increase in benevolence from \$1,383,635 to \$2,651,892, or an increase of 91 per cent. The statistics were more carefully gathered in 1892 than in 1882 and a larger proportion of the churches reported, but when we have made full allowance for this increase in churches reporting, it is still true that the increase in contributions between 1882 and 1892 was over 50 per cent. as against a loss of 9 per cent. during the decade which followed.

We might distrust these startling figures were they not verified by the reports of the societies themselves:

The American Board increased its gifts from \$343,374 to \$545,097 or 56 per cent.

The Home Missionary Society from \$309,825 to \$487,973 or 57 per cent.

The C. C. B. S. from \$30,943 for 7 months to \$86,615, or, allowing for the short year in 1882, at the rate of 63 per cent.

The A. M. A., for reasons that I need not enter into, showed a slight falling off during this period.

### THE RECORD IN THREE OTHER DENOMINATIONS

The significance of these figures is so remarkable that I have been led to collect the statistics of several other denominations, to see if they show the same relative lack of growth during the last ten years:

PRESBYTERIAN CHURCH			
	1892	1902	1902
Home Board,	337,840	709,436	906,736
Foreign "	468,645	693,658	770,783

METHODIST CHURCH			
Total Missions,	621,381	1,119,896	1,281,721

BAPTIST CHURCH			
Foreign Missions,	317,090	396,915	512,882
Home	230,316	202,637	336,439

The Presbyterian home board shows a gain of 110 per cent. between 1882 and 1892, and of 13 per cent. between 1892 and 1902. The foreign board a gain of 50 per cent. in the first period and 11 per cent. in the second.

In the Methodist Church the mission fund is collected as a whole, so that I have considered the total amount rather than a division between the different boards. The gain from 1882 to 1892 was 80 per cent., while the gain from 1892 to 1902 is 14 per cent.

The Baptist Foreign Missionary Society shows an increase from 1882 to 1892 of 82 per cent., and an increase of only 29 per cent. from 1892 to 1902. The Baptist Home Missionary Society, alone of all the societies considered, does not follow this ratio of increase. Their report shows a falling off of 12 per cent. for the first decade and an increase of 65 per cent. for the last decade. It is significant, however, that in 1882 the money contributed for foreign work in the Baptist Church was smaller than for home work, while now it is 52 per cent. larger. The exception of this one society does not materially alter the general rule that these four large, and somewhat closely related religious bodies, during the decade from 1882 to 1892 showed a very large increase in their benevolent gifts, while during the last decade the growth has been very much smaller.

What explanation can we give of this remarkable fact? The commercial prosperity during the past five years had been greater than that of any other period during the history of our country. The gain in wealth from 1880 to 1890 was 49 per cent. The figures showing the gain from 1890 to 1900 are not yet compiled by the census bureau, but we all know it has been a period of great expansion and the probability is that the increase of wealth will be at least 40 per cent., and since 1900 the progress has been even more rapid. Our church members are largely located in the part of the country where the growth in wealth has been greatest and no doubt they have enjoyed their full share of this material prosperity; and yet with an increase of nearly 50 per cent. in wealth the records of our denomination show absolutely no increase in the benevolence of our churches.

### THE WORK ITSELF NEVER MORE URGENT

The reasons for this remarkable change demand our most careful consideration. It is evident that in most instances it is not a lessening demand for the services which the societies render. There has never been such an opening for foreign missions in the history of the world. Heathenism is breaking up; civilization and modern education are being

introduced at a rate never before approached. We are at the flood tide of a crisis in the destinies of nations and the principles of the gospel of Christ are essential to the successful regeneration of these nations. To plant these principles we ought to double our contributions to foreign missions in the immediate future.

In our home missionary societies, the call for help from the plains of the West are not quite so pressing as ten years ago, but the problem of the cities presses upon us as never before. The great mass of our mechanic population are unchurched and unchristianized—adrift on the sea of doubt and infidelity. This condition is a menace to our cities and country, yet almost nothing is being done by our societies to meet this problem. In some instances the support of similar and independent work has diverted the funds of church members from the societies of our denomination. This especially is true of the American Missionary Association, whose largest work is among the colored population of the South. Four prominent educational institutions of the South, all doing excellent work and worthy of support, receive each year a large amount from the constituency of the Congregational Church. One of these schools receives more money from the North each year than the entire work of the American Missionary Association, although it reaches less than 1,600 pupils against 16,246 pupils in the schools of the American Missionary Association.

#### COMPETING CLAIMS

Benevolence devoted to other worthy channels, such as colleges, hospitals, libraries, orphan asylums, we have no doubt diverted a large amount of money from our church societies. The number of such charities has increased greatly during the past twenty years, and many of them find a place among the regular contributions of the various churches. These charities are usually doing good work and properly claim a portion of our benevolence, but do we show loyalty to our church and to the great benevolent societies of our denomination which we have established and some of which we have supported for nearly a century when we permit their work to languish because of lack of proper support?

Another reason is no doubt the lack of spiritual life in our churches. If I were a minister I should probably enlarge on this cause and berate our churches for a failure in their duty, but such a reproof would not be received in good part from a layman. I would like, however, to point out the fact that in God's province liberality and prosperity seem to go hand in hand. The church that hopes to build itself up by withholding charity from others—and I have known many such—will be sure to be disappointed. Selfishness has no place in the economic problems of a church. The writer of Proverbs states a fundamental principle when he says, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." From the standpoint of merely worldly wisdom the wise pastor will urge his people to liberality in helping forward the kingdom of Christ throughout the world, rather than to influence them to keep their gifts at home.

#### A LACK OF PROPER LITERATURE

There is still another reason for the lack of growth in the collections of our benevolent societies and this is one of special practical value. It is that the societies have not done their full duty in dealing with the churches. When the millennium arrives it will probably be sufficient for the societies to publish an annual report and leave the churches to collect and send in the funds needed for their support, but for the present it is necessary to give the people a knowledge of the work of the several societies and to create an interest in what is being done in order to receive liberal support. Methods of business have rad-

ically changed in the last twenty years, and the firm which continues to use the old methods falls behind in the race and is doomed to failure. As an illustration, take the matter of advertising. A simple announcement in fine type in an obscure corner would have secured some attention twenty years ago, but now the advertising pages of a magazine are often the most attractive part and sometimes the most valuable. The advertisements are just as truthful as formerly—I am inclined to think they have gained in moral quality—but they are much more attractive. The writing and illustrating of advertisements is an expert profession, in which men of rare talent are employed at salaries of many thousand dollars a year. The same general principle applies to the method of putting up goods, to the boxes, labels and every accessory. Even our medicines are made palatable and attractive.

Has any corresponding progress been made by our societies in extending a knowledge of our benevolent work? Many business enterprises employ expert financiers—men whose sole duty is to devise means of representing the merits of their enterprise to the public. Have we given any such attention to exploiting our benevolent societies? To be sure, the quality of our magazines has improved somewhat. We use better paper and press work, and better illustrations, but they still bear unfavorable comparison with even our cheaper magazines. Not infrequently our societies still seek to influence gifts by so-called "appeals" rather than by creating an intelligent interest in their work. We are still working largely on the old lines and have not fallen in with the spirit of the twentieth century. If our societies would adopt modern methods and employ competent experts for placing their work before our churches, we would find that what we had mistaken for the apathy of the church has only been the incapacity of the societies.

#### LARGE INDIVIDUAL GIFTS SHOULD BE SOUGHT

One important source of income for our benevolent work has been almost entirely neglected by our societies, and that is, the soliciting of large individual gifts. A few such gifts are received, especially in the form of legacies, but it is largely the result of accident rather than the fruits of a well-matured plan. Many hundreds of such gifts are made each year in building up and endowing colleges, libraries and hospitals. Last year the amount given to colleges alone was larger than the total benevolence of all the churches of this country. The one represents the gifts of a few thousand individuals; the other the gifts of several millions. The objects receiving these large individual gifts are no more important or worthy than those presented by our churches, but these objects are presented with a definite view to secure such gifts, while our benevolent societies largely neglect this field.

Perhaps we are inclined to comfort ourselves with the reflection that the Congregational Church is no worse off than the other denominations, for it seems to be a principle that "misery loves company." There are indications, however, that this condition may not long continue, for some of our sister denominations are already awakening from their lethargy, and promise in the near future to show such an advance as shall put us to shame. If Methodists can raise \$20,000,000 for the kingdom of God in a comparatively short period, they are likely to discover that one and a quarter millions is too small an amount for their regular benevolent contributions. The Presbyterians also are organizing their collecting work as never before, and are preparing to make a large advance in their benevolent contributions. It is time, therefore, for our denomination to be reading the signs of the times, or we shall not continue to occupy the honorable place that we have

so long held as a church of catholic spirit and liberality.

#### CLOSER RELATIONS BETWEEN THE SOCIETIES DESIRABLE

One other point might be mentioned which would help to keep our societies in closer sympathy with the churches, and thereby increase their support. As we have already stated, the different benevolent societies are independent organizations, in no way subject to denominational control. The societies are, however, dependent on the favor and good will of the churches for their annual support, and this has usually been a sufficient incentive to keep their policy in accord with the wishes of the churches. During the past few years our churches, through the National Council and through various state and local associations, have frequently expressed a wish that there should be a closer affiliation between the different societies. The more definite recommendations have not been for organic union, but for representative membership, a joint annual meeting and a common magazine. The different societies have not shown any undue haste in responding to these requests. One of the home societies has given notice of a change in its constitution, by which its basis of membership may be brought into harmony with a sister society, but if there was a real desire for a joint annual meeting it could be held without waiting for even this change.

The same constituency contributes to all our societies, and to these contributors it is a common work. The officers and managers of the different societies are sometimes in danger of forgetting this important fact. There should be emulation between the societies, but not rivalry. If they could meet together in a joint annual meeting, where the unity of their common work might be emphasized, and if through a common magazine the claims of the whole work could be presented to our people, it would in my opinion give a new impetus to the benevolent work of the whole church. In any event even if we are doubtful of the wisdom of the change, it is clearly the wish of our constituents and for this reason it should be given a free and impartial trial. If it is found to work badly in practice all will agree in returning to the former methods of independent annual meetings and separate magazines. In my opinion this unity of action would be the starting point of a forward movement in methods, in spirit, in energy, in devotion of men and money to the building up of the kingdom of God at home and abroad, which would make the future growth of our beloved church in some measure worthy of the heroism and devotion of those who have made its glorious past.

#### A College Church in Kentucky

Berea Church, Rev. G. A. Burgess, pastor, entered its Parish House the first of this year. This new building was designed by Cady, Berg & Lee of New York and contains, besides audience-room seating 400, a parlor, kitchen, janitor's rooms, study, ladies' society room. The last named is a storeroom for old clothing received from friends at the North.

A novel society (now over seven years old) called The Industrial, and meeting each Wednesday afternoon, gives sewing and making of garments to 100 local women, white and black. These receive a small fee per hour, which aids them to purchase the garments made or mended.

A revival in the church and college has led to over 100 confessing Christ, of whom about one-half have united on confession with this church.

A.

The oldest newspaper in the world, it is said, is the *Frankfurter Journal*. It was founded in 1615 and it has just ceased publication. It must have had a good many deaths and resurrections to have had its identity survive for 288 years. The newspaper which does not have a new birth every decade will not last through the second period, and this is as true of the religious as of the secular paper.



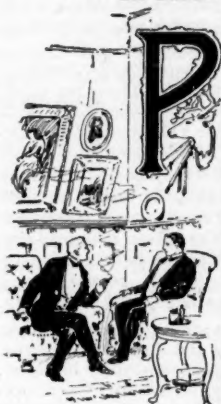
## The Annie Laurie Mine:

A Story of Love, Economics and Religion\*

BY DAVID N. BEACH

### Chapter XV.

#### HIS BLANK WALL



PETER WAINWRIGHT did not marry Miss Eugenie Sharp, but Mr. Bonaparte Sharp got his thirty shares of the Annie Laurie stock. Peter deemed it a mere incident, not thought of by his prospective father-in-law twice. Peter did not know his man. Mr. Bonaparte Sharp never did business that way. Before he invested, he looked up John Hope, and learned of his electrical invention, and the sale of its patent. So far from thinking that any wrong had been done to John in the transaction, he thought that the electrical company had been very liberal with him, and that the boy John's getting ten thousand dollars from it betokened business precocity. He searched out, too, his academy and college record, and his notable business career since. "There," he said, "is a young man among a thousand; the sort of young blood that I must absorb." "Absorb" was one of Mr. Bonaparte Sharp's talismanic words.

He also looked up Duncan McLeod in Scotland, Australia, South Africa and Colorado. He was equally pleased with Duncan. "If I can yoke in those two young fellows," he said, as if he had discovered the Kohinur diamond,—"John Hope for combines, and Duncan McLeod for mining,—I'll 'do' the Rocky Mountains. Good thing for the young men, too; give them twenty-five thousand a year; make two hundred millions before we're through."

When the Annie Laurie Mine got well running, and large dividends were coming in, Mr. Bonaparte Sharp had John Hope to dinner. Mrs. Eugenie, his daughter, chanced to be visiting at home. Beside her sat a little, sad-eyed, but beautiful girl of perhaps three years. John and the mother looked across the table full into each other's eyes once, and were loth to do so again. It was too painful for them both. For John was Peter Wainwright's college chum, who knew his heart's history; and Mrs. Eugenie had another patronymic than Peter's, and a wound that never would heal.

After dinner, in his den, while he blew circles of cigar smoke up toward the ceiling, Mr. Bonaparte Sharp said:

"Now I want you, Mr. Hope, to put in some good, cheap man in Mr. McLeod's place, and send Mr. McLeod out in search of choice mining locations. He'll find them, as a witch-hazel stick finds water. Be very particular to have him keep shady; instruct him to get options where necessary; but make it, as far as possible, a still hunt. Meantime, I want you to put in some good, cheap man in your place to look after details, especially those at the mine; and I want you to spend the bulk of your time in New York, and to exploit the whole subject of Colorado mining among certain men, a list of whom I can give you, and also among others, whom this acquaintance will bring you to know. A still hunt, as I said, in all this, too. When we are ready to

spring our plan, I can easily find a hundred millions, or two hundred if necessary, or whatever amount we may need; we can corral all the desirable mining locations not already spoken for; and, managing right, we can hold the balance of power as regards the precious metals in all that country.

"And now, a point I want you specially to think of. I'll give you both large salaries. I'm not so young as I was once. If you and Mr. McLeod pan out, as I think you will, I'll do very handsomely by you and increasingly so, from year to year; and I'll do even better things as I begin to let go."

All this was, if possible, a harder thing for John Hope than the look into Mrs. Eugenie's eyes. That was a tragedy already in its fifth act; here were countless tragedies beginning to be plotted.

But not a muscle of John Hope's face changed. He sat serenely calm. He was too wise to reveal his thought. After a moment's silence, fixing his eyes steadily on Mr. Bonaparte Sharp, and thanking him for his generous thought for himself and his friend, he began a detailed, admirably illustrated and intensely interesting argument, which by slow degrees, brought out the point conclusively, that the mine could not, at present, without heavy sacrifice, dispense either with Duncan McLeod's constant presence, or with his own for much of the time.

This persuasion of Mr. Bonaparte Sharp did not last over night. A heated interview occurred the next day. Mr. Bonaparte Sharp assailed, and largely overthrew, to his own mind, John Hope's objections, and maintained that the one sensible thing for him and Duncan McLeod to do, was to fall immediately in with his plan, and begin, what seemed to Mr. Bonaparte Sharp, the very small contract of corraling, by the use of from one to two hundred millions, all the choice obtainable gold and silver properties in Colorado; of erecting them into a vast mining combination; of themselves becoming the chief magnates therein, on huge salaries, with Mr. Bonaparte Sharp the power behind the throne, and with these two young men the persons who might hope eventually to be the continuators of Mr. Bonaparte Sharp's mighty captaincy of finance, not only in this new field, but in many another. "I tell you," he concluded, rubbing his hands, "follow me, and you'll absorb a billion betwixt you before you're my age. Steel ain't in it, mark my word."

John Hope never appeared to better advantage. He was reserved, gentle, modest, and indicated, so far as he sincerely could, his appreciation, on his own and on his friend's behalf, of the flattering proposition. He planted himself, however, inflexibly upon the difficulties in the case, including the smallness of the areas of mineral land that could, under mining laws, be acquired, although admitting that these might be indefinitely multiplied under successive claims; and, with singular clearness, comprehensiveness of knowledge and point of view, and depth of insight, demonstrated the disadvantages of a vast combination for such work. When, however, Mr. Bonaparte Sharp, almost maddened by the very force of John's reasoning, still insisted, and assumed a threatening attitude, John drew himself calmly up, gazed unflinchingly into his eyes, and courteously but flatly refused to be a party to any such proposition.

It was two days later that the meeting of stockholders was held, after the explosion at the Annie Laurie Mine, when the last ten shares of its stock were voted Duncan McLeod for services rendered.

While this proposal was under debate, John

Hope was subjected to a speech that tried him more, perhaps, than any words he had ever heard in his life.

"I am," Mr. Bonaparte Sharp said, "in favor of the proposition of voting these shares to Mr. McLeod. But I am in favor of it for altogether different reasons from those which seem to actuate you gentlemen. I am not in favor of concessions of this sort to employees, or of coddling, in any manner, the employed class. It is only beginning to pull down the whole fabric of modern society over our heads. Nevertheless, I think these shares should be voted purely as a matter of business good sense. I believe that something of this sort must be done or we shall lose Mr. McLeod. Advices which I have received from Cripple Creek indicate that Mr. John Hays Hammond, the South African expert, who knew Mr. McLeod there, has advised one of the heaviest mines at Cripple Creek to employ him on a very large salary. If the proposition is made in that shape to Mr. McLeod, we shall surely lose him, and, for the sake of retaining him, I believe that we are putting money into our pockets by giving him these shares, and in this way binding him to us.

"Permit me to add, Mr. Chairman, my judgment, that if we should lose Mr. McLeod we should lose almost the whole thing. I cannot figure it any other way than that our president is of little more value to us than an errand boy. I had great hopes of him for enlarging our business in many respects: but he stoutly refuses to entertain certain most advantageous suggestions, looking in this direction, which I have offered him; and, as I have pondered the whole subject, I am inclined to think him hardly more than a supernumerary. The president of a mine such as ours, of the record of the gentleman in the chair, who can let the local interests of the business so engross his mind that he cannot see its larger bearings is fast bordering on degeneration.

"Mr. Chairman, as a means of retaining our only highly valuable man, whom we are in danger of losing, I hope the motion will pass, and believe that, by its passing, we shall—though in itself it is an absurdly generous act, and very bad as a precedent—put money into our own pockets."

John Hope, who was in the chair, listened to this insulting speech without changing color, or altering the position of a line in his face. He immediately put the motion. It was unanimously carried. In fact, he so bore himself that Mr. Bonaparte Sharp deemed that his judgment that John Hope was beginning to degenerate, had received substantial confirmation. In mentioning the incident later to his confidential man, he said: "A man on whom a studied insult falls without effect is either a fool or a knave. Hope never could be a knave; but I believe he is fast going to pieces mentally."

As bearing on future developments of this history, it should here be added, that, when, on returning to Colorado, John Hope told Duncan McLeod of the suggested Cripple Creek offer,—which was strictly true, and which, though its compensation was enormous, Duncan had instantly declined, in favor of his Annie Laurie work, and, characteristically, had never told anybody of it,—Duncan looked John straight in the eye, and said: "Might not a stenographer's notes have misled Mr. Sharp? Should not the name have been, Dunbar McLean? He had a great metallurgist's record at Johannesburg in my time and was anxious to go to America." This statement of a fact completely threw John off the scent. "I shudder to think, however, of having mentioned Dunbar McLean," Dun-

\* Copyright, 1902, David N. Beach.

can at once thought, but did not say: "I would as soon have the bubonic plague appear in any Rocky Mountain mining camp as Dunbar McLean."

The singular interpretation of John Hope's self-command, above recorded, doubtless had much to do with bringing about, after that meeting of the stockholders, a comparatively unstrained relation between him and his antagonist. In fact, when, several months later, John reached New York for the March meeting, and the two met, no one would have dreamed that their relations had ever been otherwise than satisfactory. It facilitated this outward good-will that a winter of extraordinary prosperity had marked the mine, and that Mr. Bonaparte Sharp was in particularly good spirits over the results.

When the stockholders met, a large amount of routine business, much of which was very interesting, was transacted in the smoothest possible manner. John Hope then reported on the experimental profit-sharing; exhibited, by means of a chart drawn to scale, the increasing profits of the mine under it; and, because Mr. Bonaparte Sharp for the time being controlled himself, seemed to be carrying all the stockholders with him.

When the subject had thus been laid before the meeting, every man present, except the president and Mr. Bonaparte Sharp, one after another, in ringing speeches, advocated the profit-sharing proposal, and the appointment of a committee from the stockholders to confer with a committee from the miners about formulating a plan by which a portion of the ownership and direction of the mine might be vested in the men. When all but himself and the president had spoken, Mr. Bonaparte Sharp, who had maintained entire reticence, rose to speak to the question.

"Gentlemen," he began, "It has been very hard for me to listen to the president's account of the absurd experiment which has been tried at the Annie Laurie Mine, and to your hot-headed advocacy of the most foolish scheme that I ever heard rational men propose. The president's own showing is ridiculous. He and the head assayer have been getting up one of those exciting religious revivals in the camp. Somehow they have hypnotized the men. They have coddled and hobbnobbed with them, and then, suddenly, from somebody's pocket that must be very full, they have been making them handsome cash presents week by week. You know, and everybody knows, how this sort of thing could not but affect men, especially in the peculiar conditions of isolation which mark our camp. The statistics of the president, the chart he has exhibited, and the poetry he has been giving us about the men, cut no figure whatever.

"Going into the merits of the case, such a proposition is inimical to the whole fabric of modern society. There always has been, and there always will be, a small, wealthy, ruling class. There always has been, and there always will be, a large majority of the human race, toilers, ruled, dependent. Their ignorance, their indolence, their vices, and their more or less depraved tastes, will always keep them at such a point. The idea of anything different! Such a book, for example, as Mr. Bellamy's 'Looking Backward,' is, of course, pure moonshine; but even the more restrained programs which many preachers are now giving us—Dr. Gladden, of Columbus, for instance, or my own minister—are the rankest idiosyncrasy. I can hardly contain myself seriously to consider this proposal. Why, d—n it! gentle!"

John Hope was instantly on his feet. "We

are gentlemen," he said, "and language of that!"

Mr. Bonaparte Sharp was not in the habit of being called down. He had a tremendous eye, and he simply glared on the chairman. The chairman, however, also had an eye, and he fixed it with equal concentration on Mr. Bonaparte Sharp. Silence that could be felt ensued. The stockholders held on to their chairs. Neither man winked for the space of two minutes. Then the eyes of Mr. Bonaparte Sharp fell, for he was a wise enough man to know when he was beaten, and he continued:

"Beg your pardon, gentlemen, but I just came from an interview with a hog man whose conversation was interspersed with oaths almost as incessantly as hogs squeal at a packing-house." Mr. Bonaparte Sharp then resumed his argument, but he was so much shaken that any one impartially watching him might have supposed that the process of de-

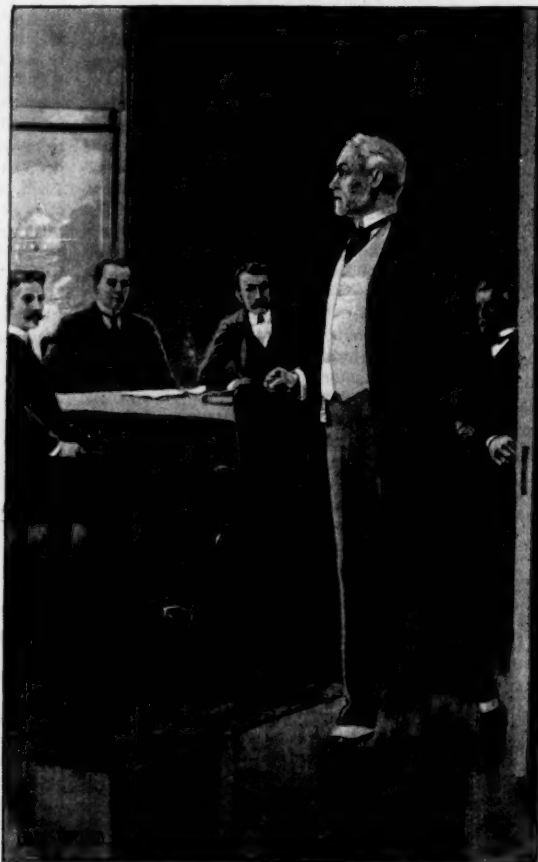
he uttered a threatening imprecation, and slammed the door so hard as to jar the entire room.

Oblivious, in his rage, to the possible presence of others, he growled to himself, in an undertone, as he swept along the corridor: "That d—n calf, like a bunch of steers on the Plains stopping the Golden Gate Limited, has n't known any better than to lift the first blank wall that ever halted Bonaparte Sharp. I'll smash it. I'll pulverize it. Were it not bad form, I'd be tempted to make a shambles of him into the bargain."

On Mr. Bonaparte Sharp's withdrawal the meeting at once adjourned. The other stockholders gathered around John Hope with felicitations. But he, swiftly excusing himself, disappeared. A grave look was on his face; and, immediately going to a telegraph office in their building, he wrote, on pink paper, for instant transmission, a message in cipher, which, fifteen minutes later, Duncan McLeod, twenty-five hundred miles away, received, and which, translated, read as follows:

"Profit-sharing indorsed. Joint ownership and direction approved. McLeod, Hope, committee on latter, to work with Miners' Committee. Tell men. Let them rejoice while they can. Confidential: Seventy shares enthusiastically favored. Thirty shares insanely angry. Not improbably would spend millions to down us. Trouble, oceans of it, doubtless brewing."

Chapter XVI, entitled *Dilemma and Paradox of Love*, and Chapter XVII, entitled *Bonaparte Sharp Smashes His Blank Wall*, will appear next week.



He uttered a threatening imprecation

generation had begun in him. As, thus, he made no headway in argument, he grew very angry, carefully confined himself to parliamentary language, but spoke with the utmost violence. He uttered heavy threats, and at length took his seat with a face so flushed as to suggest impending apoplexy, and with the perspiration rolling down his cheeks.

"Question!" was immediately called; the chair inquired whether there were any further remarks; and, there being none, the motion was passed. Another motion was also immediately offered, and voted, appointing John Hope and Duncan McLeod a committee of two, on the side of the stockholders, to confer with a committee, of such size as might be deemed best, from the miners, about some plan of joint ownership and direction. When this motion was carried, Mr. Bonaparte Sharp brought his fist down on the table with such violence that a large ink-well, full to the brim, and standing near the edge of the table, was thrown to the floor, with its inevitable bespattering of men and things. This accident induced a general laugh, in which Mr. Bonaparte Sharp could not help joining; but, as he left the meeting, which he at once did,

are they that do." Surely it can be said of General Booth and his followers, that theirs is a religion not merely of praying, preaching and professing, but of doing.

Gentlemen, as I look round this table, I see a group of statesmen each one of whom has rendered distinguished and valuable service to his country; but I ask you, is it not the case as we look back upon our lives, that the memories upon which we dwell with the sincerest pleasure are the benevolences which we have, from time to time, shown towards our less fortunate fellowmen? What we have done occasionally, and at intervals, the workers of the Salvation Army are doing all the time. The extent of their labors, their wise principles and successful operations have been explained to us in a way that has been alike interesting and instructive. I wish General Booth and his workers all success.

### Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

A Friend, Boston.....	\$5.00
J. T. Bauer, Jamaica Plain.....	2.00



## The Literature of the Day

### The Standard Atlas of Protestant Missions

Such is the fitting designation of the volume \* just issued by the Student Volunteer Movement, although its copyrighted title does not claim any such distinction. But there has never been so complete and accurate a charting of the modern missionary movement and it will be years and probably decades, before this splendid atlas will be superseded by another still more minute and up-to-date. Simply a casual glance over the handsome, well-made quarto, produces two impressions. One is that of the patience, industry and insight of its compilers; the other, that of the greatness of the missionary enterprise as conducted by the Protestant Church today in all parts of the world. These two impressions are confirmed and strengthened as one examines more carefully the fifteen plates, each of which occupies two full pages, and the twelve pages of statistics and—perhaps the most remarkable feature of all—the twenty-page index, naming in alphabetical order all the Protestant mission stations in the world.

The book is the long-expected supplementary volume of the Geography of Protestant Missions, issued by the Student Volunteer Movement about a year ago and reviewed at that time in our columns. It has taken longer than was first anticipated to complete the atlas upon which not alone Dr. Harlan P. Beach, the educational secretary of the movement, and his able collaborators in the New York office have spent so much of their time during the last two or three years, but on which also the cartographical skill of expert map makers, including the staff of the Edinburgh Geographical Institute, has been lavished. A just recognition of the ability which Dr. Beach has displayed in this map is his recent election as a Fellow of the Royal Geographical Society of Great Britain. The statistics in the atlas are somewhat later than those prepared by Dr. Dennis for the Ecumenical Conference and represent the status of the missionary movement at the very beginning of the twentieth century.

The treatment of each large map provides for an easy recognition of the auspices under which mission work is being conducted at any given station, whether American, British, Continental, international, Jewish or sailors. Even obscure and remote stations whose names hardly ever appear either in religious or missionary periodicals are brought to view. The admirable system of indexing enables one to find them readily. For example, you read in the morning paper that famine is raging at Cuddapah, India. "Where under the sun is Cuddapah?" you ask. But turning to this atlas you learn immediately that it is one of the stations of the London Missionary Society, which has been operating it ever since 1824, and a minute later you locate it on the map and are able to compute its exact distance from well-known centers like Madras or Bombay.

\* A Geography and Atlas of Protestant Missions, by Harlan P. Beach. Vol. II., Statistics and Atlas. \$3.00 for the two volumes.

This shows how invaluable the volume is, not only for technical students of missions, but for pastors, leaders in missionary societies and others who would keep informed touching world-wide evangelization. The work goes far toward refuting the statement frequently made that the church is playing at missions. It may be that the home churches are dallying with this, their supreme business, but the thousands of stations which dot this succession of maps show that a great army of men and women are at the front and give ground for confidence that their combined attack on heathendom will in due time issue in world-wide triumphs. It is encouraging, for instance, to look at the map of India and see how many red marks appear, though of course there are still tremendous unoccupied areas. The Student Volunteer Movement has already placed the churches under many obligations and this indebtedness is increased by these two superb volumes which should be a part of the equipment of every missionary library. They are offered at the wonderfully low price of three dollars, less than cost.

### RELIGION

*The Education of Christ*, by W. M. Ramsay, D. C. L. pp. 139. G. P. Putnam's Sons. \$1.00. This is a book in which thoughtful and imaginative readers will take great pleasure. The prelude attempts to put into words the impression which natural scenery of the severer sort, particularly that of the great plains, sooner or later makes upon individuals and races. The body of the book deals with the influences of a similar sort in familiarity with which Jesus grew to manhood. In two added chapters the discussion becomes philosophical and affords opportunity for a reasoned statement of the manifestation of God in Christ, superhuman but not supernatural—the real coming in time and space of the historical Jesus who is the eternal Christ. An epilogue follows in which the persistence of faith through doubt to a deeper reality is the theme. The combination of wide and deep knowledge, both of the Book and the lands of the Book, with fresh thought and imaginative insight lends a high degree of charm to the argument.

"I Live," by Rev. James Edward Cowell. pp. 85. Macmillan Co. 75 cents.

This little book would be an excellent manual to put into the hands of young people as a guide to practical Christian life were it not for the chapter on extraordinary means of grace, which teaches the High Church idea of the sacraments—that "baptism implants in the soul the germ of a new spiritual life," and that consecrated bread and wine are a means of effecting a mystical union with Christ.

*The Extra-Canonical Life of Christ*, by Bernhard Fick, D. D. pp. 312. Funk & Wagnalls Co. \$1.20 net.

Presents accounts concerning Christ contained in the apocryphal gospels, including testimonies to Jesus by Josephus and Mara, alleged descriptions of his personal appearance, and sayings attributed to him by tradition which are not found in the New Testament. A valuable collection of memorabilia, which will appear surprisingly large to those who have not been familiar with this literature.

*A Modern Plea for Ancient Truths*, by J. H. Garrison, L.L.D. pp. 94. Christian Publishing Co., St. Louis.

The truths pleaded for are unity, liberty, loyalty, New Testament evangelism, progress, love. In this plea, simply and forcefully stated, those Christians who do not hold to the Calvinistic system of doctrines as essential can hardly unite. As coming from a

leader of the denomination calling itself Disciples of Christ, it no doubt sets forth their position. We do not find in it any direct assertion of the necessity of immersion as the test of fellowship but only a general assertion that "when one reaches the point where he can no longer follow Christ as the divine Leader, and does not recognize his authority as final, then he ceases to be of us."

*A Treatise on Atonement*, by Hosea Ballou. pp. 272. Universalist Pub. House. \$1.00 net.

The fourteenth edition of this work which first appeared nearly a century ago. A lengthy introduction by John Coleman Adams, D. D., precedes the Treatise in its new form, in which the comparatively conservative view of Ballou on Sin and Punishment is recognized as only an incident of his system, from which the Universalist Church has steadily moved away.

### TRAVEL

*Highways and Byways in London*, by Mrs. E. T. Cook. pp. 480. Macmillan Co. \$2.00.

A fascinating story of London's past and present as it clusters round the old streets, churches, inns and squares. The success with which Mrs. Cook has reconstructed old days and the number of events which she can connect with a place without becoming tiresome or confusing are remarkable. Literary associations are included as well as historical, and there are copious and apt quotations from Thackeray, Dickens, Leigh Hunt, Lamb and other London lovers. It is just the book to keep at hand as a guide to leisurely sight-seeing in the city, and hardly less enjoyable for those who never expect to see these sights except in "mind's eyes." The illustrations are by Hugh Thomson and F. L. Griggs, and add much to the interest of the book.

*Around the World through Japan*, by Walter Del Mar. pp. 435. Macmillan Co. \$3.00 net.

Impressions of a journey from London to London, via Ceylon, Java and Shanghai to Japan, to which country the chief portion of the book is given. The author's observations are those of the average intelligent tourist. He has made use of his note-book and of other books on the countries visited. He has seen "the sights," and describes them frankly and in the main, fairly, as he saw them. He saw much more of the inner life of houses of prostitution, for example, than of the homes and work of the missionaries, and while he has not a high appreciation of the latter, his accounts of the former are fuller and presumably more accurate. His style is conversational and agreeable. The illustrations are good. The impression left from reading the book is that travel has many pleasures, but not unalloyed; and that home, if one has a home, is the best place.

*Round the Horn Before the Mast*, by A. Basil Lubbock. pp. 375. E. P. Dutton & Co. \$2.00 net.

Lovers of the ocean will rejoice in this seelog of an intelligent and educated Englishman, who chose, by way of adventure, to return from San Francisco to England as a common sailor on one of the wheat ships which make the voyage around Cape Horn. It is a transcript of real life such as we do not often get in literature and of a life which is unknown to most landmen. We hope such of our readers as take up the book will not be discouraged by the technical sea terms or even by the regrettable atmosphere of profanity which seems to have possessed the ship. The value of the book rests upon its pictures of sea experience and of human nature known as it can only become known in the intimacies of a long voyage.

*Down the Orinoco in a Canoe*, by Señor Pérez Triana. pp. 263. T. Y. Crowell & Co. \$1.25.

A journey by mule back from Bogota down to the upper watershed of the Orinoco River and thence by canoe to the Atlantic Ocean. The way is through territory unfamiliar to most travelers and Señor Triana has the eye of an observer with the pen of an artist. His own reflections occupy rather too much space, yet the record of the trip shows its hazards and its pleasures with continuous interest.

and discloses a natural wealth in Colombia and Venezuela that will not much longer lie beyond the reach of ambitious men and nations.

## FICTION

*Lovey Mary*, by Alice Hegan Rice. pp. 197. Century Co. \$1.00.

"The secret of plucking roses from a Cabbage Patch" the author confesses in her dedication to having learned. It certainly finds living embodiment in the cheery, resourceful Mrs. Wiggs, whose acquaintance we made in a former book. We welcome a story in which she and her humble neighbors appear again and find Lovey Mary every bit as spontaneous, humorous and heart-warming as its predecessor. It is full of quotable bits which one longs to laugh over with some one else. And the last page is finished with a sigh of regret that we could not follow Lovey Mary on further adventures.

*Journeys End*, by Justus Miles Forman. pp. 240. Doubleday, Page & Co. \$1.50.

The prettiest love story we have read for a long time. One cannot help falling in love with the manly and modest hero, a young Englishman of noble family, who comes to New York to earn his living in a picture shop, and surprises every one—himself included—by writing a successful play. It is a rest to read this clean, sweet romance which has no touch of cynicism and no trying social problems. The book is charmingly illustrated.

*The Circle*, by Katherine Cecil Thurston. pp. 340. Dodd, Mead & Co. \$1.50.

The story of a Jewish girl who is discovered by a dealer in genius and educated for an actress. How her personal problems worked themselves out in mental struggle to a happy solution is described in a fresh, original and impressive fashion. The book is far above the average in both interest and power.

*The Life Within*. pp. 385. Lothrop Pub. Co. \$1.50.

A tale in advocacy of Christian Science, which gives rise to two reflections. One is that the anonymous writer has a vivid imagination. Things in real life do not happen after the fashion depicted in this story. The other is that it is a pity that Mrs. Eddy did not discover the writer before Science and Health was written. One can understand this book, while Mrs. Eddy's is incomprehensible. But if the Christian Science classic could be understood there would be fewer Christian Scientists; so perhaps Mrs. Eddy's ignorance of her disciple's power of putting things was not so regrettable after all, from her point of view.

## EDUCATION AND TEXT-BOOKS

*The Teaching of English*, by Percival Chubb. pp. 411. Macmillan Co. \$1.00 net.

A sound and helpful book on an important subject. We take sincere pleasure in the author's protest against using great literature as a mere opportunity of language drill and his vindication of the worth of charm as interpreted by a sympathetic teacher. Parents and teachers of all grades from the kindergarten to the college professor will find much of interest and value in these sane, practical and lucid discussions.

*Recent European History*, by Geo. E. Fells, Ph. D., LL. D. pp. 459. Benj. H. Sanborn & Co. \$1.25.

A text-book, designed for secondary schools, tracing the development of constitutional government from the French Revolution to the year 1900. Especial emphasis is laid on the growth of constitutional liberty since 1870. The work is well done, the principal events are clearly described, and the general reader, as well as the teacher, will find the book helpful.

*Mariela*, by B. P. Galdos, edited by Edward Gray. pp. 246. Am. Book Co. 90 cents.

*Electra*, by B. P. Galdos, edited by Otis Gridley Bunnell. pp. 186. Am. Book Co. 70 cents.

The first of these volumes is an interesting story and the second a drama recently written and presented in Madrid. Both are in Spanish and are good text-books, being furnished with notes and vocabularies for the study of that language.

*Le Pays de France*, by Pierre Foncin, edited by Antoine Muzzarelli. pp. 267. Am. Book Co. 60 cents.

A reading-book in French which contains in small compass a great amount of information

about the history, government, people and literature of France. It has over 7,000 words, with notes and vocabulary. It furnishes valuable practice in reading the language with a general knowledge of the country.

*M. Tullii Ciceronis Laelius de Amicitia*, edited by Clifton Price, Ph. D. pp. 158. Am. Book Co. 75 cents.

A new edition with numerous helps to enable the Latin student to understand and interpret the *Laelius*.

## MISCELLANEOUS

*The Social Evil*, a report prepared under the direction of the Committee of Fifteen. pp. 188. The report of a committee of prominent citizens appointed at a meeting held at the Chamber of Commerce in New York to examine and report upon this phase of the conditions affecting New York life. It consists of a careful study of the whole subject by Prof. Alvin S. Johnson, with special reference to methods of regulation and control; of the recommendations of the committee and of an appendix stating briefly the present conditions in New York. It is bitter reading for any one who loves humanity, but wholesome in its dispassionate facing of the facts. The conclusions of the committee are that the evil with its train of ruin to body and soul is at present inextinguishable; its recommendations run on the lines of better housing of the poor, purer and more elevating forms of public amusement and improvement of the material conditions of the working class and especially of women wage-earners. Into the further recommendations we cannot enter here, but we commend the book to all who have occasion to study the subject, and especially to those who have the welfare of our nation at heart. It is a sober and sobering book and a serious call to action on the part of all good citizens.

*Men and Women*, by Minot J. Savage. pp. 179. American Unitarian Assn. 80 cents net.

A series of chapters on social and domestic relations. With much commonplace are mingled valuable suggestions based on the author's parish work. The ethics of self-culture is a timely discussion. The book sketches the life of clubs and classes which "help the world only theoretically and emotionally." The treatment of the divorce question is strong and deep. The chapter on the Independence of Women states the opportunities and disadvantages of the fields of labor which appeal to women, contrasts the positions of John Stuart Mill and Horace Bushnell, and claims with the former that the only elevation of the home can be looked for through the larger industrial and financial liberty of women.

*Matthew Arnold's Note-books*, with a preface by Hon. Mrs. Wodehouse. pp. 137. Macmillan Co. \$1.00.

Mr. Arnold's habit of note-book making gave suggestion for this book. The habit grew upon him and the later years provided the compiler with abundant harvests. There is much selected and condensed wisdom, and the collection throws light on the working of Mr. Arnold's mind. It will be less useful to the general reader than if it had included the names of the authors from whom extracts are taken,

which are only given now and then. The quotations are in six languages.

*The Art of Speaking*, by Ernest Pertwee. pp. 122. G. P. Putnam's Sons. \$1.00.

The average person needs instruction in breathing, control of the vocal organs, and enunciation such as is here simply imparted, with the help of exercises, diagrams, lists of words, etc. Ministers and public speakers might find it helpful although it is intended for the young student.

When lamp  
chimneys don't  
break my name  
is on them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

That it's in every way best,  
you quickly learn by test.

**ELECTRO**  
*Silver Polish*  
**SILICON**

Over a million housewives say our way is the right way. If you're not one of the million send us your address. It will surprise you. The Electro Silicon Co., 30 Cliff Street, New York.


You Need Gloves



**THE DUCHESSE**

Will please you. Until worn out, this glove will be shapely and handsome. We warrant it to please as no other can.

Sent everywhere by mail. Postage, 2c. pair  
Price, with Clasps, \$1.50; Buttons or Hooks, \$1.75  
**CHANDLER & CO., Winter St., Boston**



**Follow  
the  
Keystone**

When you buy a watch, first select the works and then tell the jeweler you want a Jas. Boss Stiffened Gold Case. To protect yourself from deception be guided by the Keystone trade-mark which you will find in every

**JAS. BOSS**  
**Stiffened  
GOLD Watch Case**

Better than an all-gold case because stronger; cheaper because no gold is wasted. The Jas. Boss Case is guaranteed for 25 years. Won't wear thin. Send for book.

The Keystone Watch Case Company, Philadelphia.



## The Home and Its Outlook

### The Place of Sleep

Long, at times, seems Life's brief day;  
For we weary of our play;  
Yes, the keenest pleasures tire,  
Or elude our heart's desire;  
And our tasks, though bravely done,  
Spend our strength by set of sun.  
But all paths, however steep,  
Reach at last the Place of Sleep.

Some go willingly to rest,  
Trusting One who loves them best.  
Some, like sleepy children, fret,  
Pleading to play longer yet,  
Clinging tightest to the toy,  
When too weary to enjoy,  
Dreading with repugnance deep—  
Ah, how strange!—the Place of Sleep.

But a wiser Will than theirs  
Grants, by heeding not, their prayers:  
Takes the toys for which they cry;  
Makes them lay their garments by;  
Holds them till their struggles cease,  
Till there comes a look of peace;  
Smiles at that for which they weep;  
Lays them in the Place of Sleep.

Never mother's loving arm  
Wrapped her babes so safe and warm!  
None is cold and none fears pain,  
None is heard to sob again,  
None fears sight or sound of dread;  
Weariness and care are fled.  
Ah, how peacefully they sleep,  
Where the noiseless shadows creep!

Dark and endless seems the night  
To our baffled human sight;  
But for each whom here we lay  
Hath already dawned the day!  
Here we see the empty bed  
Whence the waking soul hath sped.  
Why then, brothers, do we weep?  
This was but his Place of Sleep!

—E. Talmadge Root.

### Kindly Officiousness

A meeting of the Executive Board of a certain club was in progress, the immediate business being the selection of some one to fill the office of secretary which had been made vacant by a resignation.

"I propose the name of Mrs. White," said one of the members.

"It would be useless to ask her," announced another member, almost before she had finished, "for I know she wouldn't take it. Her hands are more than full now and I'm sure she wouldn't undertake anything else, for she is not very well."

This was accepted as final, and some one else proposed the name of Mrs. Brown.

Another member rose. "It would be a waste of time to tender the office to her, I am sure," she said, "for her interests are all in other directions. All her time and money are given to charitable work and this sort of thing doesn't appeal to her, so I know she would not accept it."

Just then a third member took the floor. "I don't like to seem to be interfering," she said apologetically, "but I should like to relate an experience of my own. Some years ago, the office of secretary in our Missionary Society became unexpectedly vacant. As soon as I heard of it I thought, 'How I wish I might be deemed worthy of that office! It is exactly the work that I should like

to do.' But, naturally, I did not feel like telling this to any one, least of all to 'the powers that be,' for, unless my ability for the office was recognized, I had no desire to hold it. Not long after, the papers announced the name of the new secretary.

"That very day a friend of mine came to see me and said: 'You can't think what a good friend I've been to you, and I know you'll be eternally grateful to me when you hear what I've done for you.' She then went on to tell me that the managers of the Missionary Society had been very anxious to have me take the office of secretary, saying that I was just the one for the place, and that they were about to communicate with me to this effect when she assured them that it would be useless, that I would never accept it, that she could positively speak for me and save them the trouble of getting my refusal. 'And now, don't you think I'm a friend in need?' she asked.

"I must say that it was rather difficult for me to feel properly grateful, although I knew she thought she had saved me a great deal of trouble. Ever since then, I have made it a rule never, under any circumstances, to allow myself to decide matters for another, unless definitely commissioned to do so. Hence I feel inclined to ask, would it not be well to tender this office to Mrs. White and give her the opportunity to accept or decline?"

"I heartily agree with the speaker," said the President, "because I once had a similar experience and I know how annoying it is to have one's decisions taken away from her, even by her best friends. It is often a satisfaction to know that one is wanted for an office, even if she doesn't feel that she can accept it, and it is wonderful how one's views sometimes change when the situation is fully explained by those interested. There is a sense in which we have no right to be our 'brother's keeper.'"

Evidently other members of the Board agreed with these speakers, for it was soon moved that Mrs. White be interviewed in regard to the matter. The motion was seconded and carried and, to the surprise of every one, herself included, Mrs. White accepted the office of secretary and has ever since filled it acceptably.

### The Longest Air Line

BY WELLS W. COOKE

The terminal points of this line are the far limit of land in the North and Argentina in the South. The trip can be made in about eight weeks, the highest rate of speed being nearly 1,000 miles in twenty-four hours, and schedule time can be depended on. It has a double track, and is owned and run—or rather flown—by the Plover & Curlew Co., although Turnstones and a few others have joint interests in the route. What would not some of our modern aeronauts give to know just how this line is operated!

The attempt to learn the method of bird flights is comparatively recent, but interest in bird migration goes back to a remote period and marvelous tales about

it were spun in the brains of early observers. But hardly less incredible are the actually ascertained facts. The most extensive migrations are made by the American Golden Plover, accompanied by the Eskimo Curlew and the Turnstone, and what is here said of the Plover applies almost as well to his traveling companions.

The first week in June they arrive in the bleak wind-swept "barren grounds" above the Arctic Circle and far beyond the tree line. Some even venture 1,000 miles further north and were found by Greeley at latitude 81°. While the lakes are still ice bound they hurriedly fashion shabby little nests in the moss only a few inches above the frozen ground. The chicks are able to scamper about in a day or two after they pick their way through the fawn colored speckled shells and the parents have no scruples about leaving them to shift for themselves when they are only a few weeks old.

By August they have deserted their birdlings and hastened off to Labrador, where they and their friends have a regular appointment to go berrying together. Trailing over the rocks and treeless slopes of that inhospitable coast grows a woody vine, the crowberry, bearing in profusion a juicy, black fruit. In countless numbers the wading birds scatter over the berry-laden plains. It is the feast of the year and the Plovers appear there in full dress—the gay honeymoon and homemaking plumage which it is the fashion with most birds to lay aside in the fall to don a soberer suit before the fall journeys commence. But the Plovers are too impatient to wait until their traveling suits are ready and they finish them up on the wing.

From sunrise to sunset of the long Northern day the birds, Indian like, gorge themselves. Their extravagant fondness for the fruit gives it the name among the natives of the curlew berry. The whole body of the bird becomes so saturated with the dark purple juice that curlews have been shot a thousand miles south of Labrador whose flesh was still stained with the color. After a few weeks of such feasting they become excessively fat and are then ready for their wonderful migration flight.

The equinoctial is at hand. They have reared their young under the midnight sun and now they seek similar conditions in the Southern Hemisphere. Bolder than the navigators of the fifteenth century they strike straight out to sea. With no chart nor compass, and guided we know not how, they take a direct course for the easternmost islands of the West Indies. Two thousand miles and more of ocean waste lie between the last land of Nova Scotia and the first of the Antilles, and there are yet 600 miles more to the eastern continent of South America, their objective point. The only land along the route is the Bermuda Islands, 800 miles from Nova Scotia. In fair weather the birds fly past the Bermudas without stopping; indeed, they are often seen by vessels 400 or more miles east of those islands. And when they sight the first land of the Antilles the flocks often do not

pause but continue their flight to the larger islands and sometimes even to the mainland of South America.

A storm will drive the birds off the main track and they then gladly seek the nearest land, appearing even at Cape Cod or Long Island, to become at once the target for numberless gunners. These storms are the sole hope of the sportsmen at those places which are several hundred miles to the west of the direct course. By the time-table of the air line, which is known by the hunters almost to the day, the birds may be looked for with the first storm after August 28, and so swift is the flight that the date is the same for Cape Cod, Long Island, the Bermudas and the northern Antilles. If the storm is delayed even a week, no old black-breasted birds will be bagged, though their white-breasted youngsters may appear two weeks later. If continuous good weather prevails the sportsmen will watch on the sidetracks in vain.

There may be a few short stops on the main line, for the plover swims lightly and easily and has been seen resting on the surface of the ocean. And there is a lunch counter in the Sargasso Sea whose thousands of square miles of seaweed teem with sea life, and where the waders have been noticed busily feeding. But though they are feathered balls of fat when they leave Labrador and are still plump when they pass the Bermudas, lean and hungry do they drop down in the West Indies for their first square meal; and it requires some weeks of fattening their thin, shrunken bodies before the diner-out of the Antilles will pronounce them good eating.

The first and hardest half of their journey is over. How many days it has occupied may never be known. Most migrants either fly at night and rest in the day, or *vice versa*; but the plover express flies both night and day. That its speed is wonderful is shown by a record made half a century ago. September 10 and 11, 1846, hundreds of flocks passed over the Bermudas without stopping, and September 12 immense numbers of the birds appeared at the Barbados 1,150 miles to the south.

After a short stop of three or four weeks on the northeastern coast of South America the flocks disappear and their arrival is noted at the same time in southern Brazil and the whole prairie region of Argentina almost to Patagonia, where they remain from September to March—the summer of the Southern Hemisphere. The native birds of Argentina are engrossed in family cares; but no wayfarer from the north nests in the south.

The Plover have a six month's vacation before they resume the serious affairs of life and start back toward the Arctic. But not by the same course. Their northward route is the plover's secret. We only know that they disappear from Argentina, and shun the whole Atlantic coast from Brazil to Labrador. In March they appear in Guatemala and Texas; April finds their long lines trailing across the prairies of the Mississippi Valley; the first of May they are crossing our northern boundary and the first week in June they reappear at their breeding grounds in the frozen North. What a journey! Eight thousand miles of latitude separates the extremes of their

elliptical course and 3,000 miles of longitude constitutes the shorter diameter, and all for the sake of spending ten weeks on the most desolate land in the world!

## The Home Forum

### The New Ethics About Fighting

I have read Dr. Forbush's article on The Fighting Instinct in Boys with mingled interest and amazement. It begins with a eulogy of the disobedient boy, which will doubtless highly gratify Mrs. Deland. It goes on to tell us that it is the conviction of every "normal youngster" that it is "often both necessary and praiseworthy to fight," and that "he who assails that conviction has simply uprooted one of the moral foundations of a child's life." This is enforced by the statement that "the struggle for the life of others is most noble, but it cannot come until the individual's self-life is secure." What one's "self-life" is, is not clear; but apparently it is meant to be defined by the following remark, that "first he must win a self-consciousness and self-respect of his own, and this he does most directly in fighting with his peers." It is certainly a new psychology which teaches that self-consciousness comes from fighting, and a new ethics which teaches that self-respect is best secured by beating, or being beaten by somebody else.

So far, the doctrine seems to be that fighting is good for the child, but not for the adult. But now follows the general proposition, that "fighting is not so selfish as non-resistance, which protects the person, but injures the self-respect by flight." This, if true, must be a universal truth. And it necessarily follows that the ethics of Jesus Christ in regard to this matter must be displaced by that of Dr. Forbush. Jesus said, "Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also." And Paul, who has always been thought to have some "self-respect," says: "Render to no man evil for evil. . . . Avenge not yourselves. . . . Be not overcome of evil, but overcome evil with good." But all this, it seems, is now antiquated.

Dr. Forbush graciously concedes that not "all fighting among boys is proper." He would limit it to "a test of strength with an equal or superior, a staunch defense of a little child or a principle, a deed of daring as the champion of his 'gang.'" The first of these cases is of sufficiently universal application. In order to win self-consciousness and self-respect every boy must fight with some other boy, only the other boy must be "an equal or a superior." Well, in the latter case, what about the "superior" boy's fighting? He must fight, if he fights at all, with an inferior; and this, by implication, is forbidden by Dr. Forbush's ethics. So in this case, if the new ethics is observed, no fight can take place. The "test of strength," therefore, must be only between two boys that are "equal." How a boy is to know when another is his equal is not told. But at any rate he must fight with some one; for otherwise he will never attain self-consciousness, self-respect and self-control.

Some other things in Dr. Forbush's discourse sound new and strange, *e. g.*, the maxim, "Two boys can never become chums until they have had a fight." I certainly never saw or knew of anything confirming the truth of this; and I have known of a great many boys who have been chums. We are told, further, that "in most schools every new boy is put on his mettle, and wins his place in the school by such exhibitions of his physical prowess. In some communities boys actually cannot attend school in bodily safety until they have proven their courage." One wonders in what semi-barbarous part of the

world the writer obtained his superior knowledge of boys. I was one of a numerous family of boys, had close association with other boys in the public school, fitted for college in a large boys' school, taught school while in college and after my graduation; but nowhere have I seen anything of the sort described by Dr. Forbush. If there are schools which are such bear-gardens as he tells of, it only shows that the teachers and managers are culpably negligent.

The article in question indicates one of the effects of the worship of physical courage and brute force. The old ethics used to teach that the true hero is he who has courage to resist the impulse to physical violence as a solution of his differences with others; that the really courageous boy is the one who dares to obey his parents and his God, when "stumped" to fight, or swear, or lie, or steal, and can defy the taunts of his companions when they jeer at him for his fidelity to his convictions of duty; that, in short, he that ruleth his spirit is better than he that taketh a city. The new ethics is described above.

Mentone, France.

C. M. MEAD.

## A Club-House for Maids

BY EMILY B. DUNNING

Miss Dunning, who sends us this account of an interesting movement at Vassar, is a member of the present Senior Class, and has won the distinction of making a record for scholarship which, although once equaled, has never been surpassed in the whole history of the college. She has made a specialty of economics, and is one of the leaders in this work for the maids.

The Students' Association of Vassar College has undertaken to build a club-house for the maids connected with the college, of whom there are 175. The building is to cost \$10,000, and is to be of brick with a large club-room, a classroom, a reading-room, and a small kitchen on the first floor. The second floor will have two classrooms probably, a sewing-room, a matron's room, and shower baths. The faculty will give land on the campus for it, and will furnish the heat, light, and matron's board; so that the running expenses for the house will be simply the matron's salary. An endowment of \$10,000 is necessary for this. Of the total \$20,000 the students have raised \$4,000 since May, 1901; and it is hoped that if the first \$10,000 is pledged, the endowment will be given in a lump sum.

The College Settlement Association of Vassar has direct charge of the work among the maids; and has just started a club with them. This is entirely self-supporting, and is to be made as soon as possible self-managing. About thirty-five maids and one or two students of the organizing committee are now members. Only members will have the privileges of the future club-house. When that is built, there will be a house board of students, maids, and the matron, together with an advisory board of a member of the faculty, alumnae, and probably one member of the house board. The students now hold evening classes with the maids, and hope to enlarge their work when the club-house is built.

Miss Addams of Hull House considers such a project one of the solutions of the domestic service problem. The two great disadvantages of domestic service to the working girl are the isolation of her position and the fact that she is continually at the call of her mistress. Factory life, with the opposite characteristics competes strongly with the domestic position. A club among servant girls gives them companionship and association; and if there was a clubroom where their time could be wholly their own for some hours each day, the second disadvantage would be overcome. Of course the conditions at Vassar made the organization of a club comparatively easy; but it has been proved to be possible, also, in family neighborhoods.



## For the Children

### Pussies

BY MABEL EARLE



Pussies—a thousand pussies,  
Furry and soft and gray,  
Woke when the sun this morning  
Called them out to their play;  
Pussies—a million pussies,  
Everywhere, east and west;  
Frolicking furry darlings—  
(I love gray pussies best.)

Pussies—wonderful pussies  
Frisk in the warm soft breeze,  
Whirl and spring in the sunshine,  
Swing on the swaying trees;  
Then, when the wind grows quiet,  
And shadows are long and deep,  
All of the dear gray pussies  
Cuddle themselves to sleep.

Wouldn't you like to see them  
Frolicking all at play?  
Wouldn't you like to hold them,  
Stroking their coats of gray?  
Then let's go where the willows  
Grow by the brook—and see  
The gray little Willow Pussies  
Waiting for you and me.

### A Concert on Credit

BY HATTIE LUMMIS

"I can't come to school this afternoon, Miss Hollister," Dorothy told her teacher at recess. "Mamma hasn't been out of the house since Dale was sick, and that's most seven weeks. But today she and papa are going to the concert, and I'm going to take care of Dale."

"That's quite a responsibility," said Miss Hollister, smiling at Dorothy's important air. "Your mamma must be very sure that you are to be trusted."

"Well, you see it makes people very queer to be sick such a long time," Dorothy explained, lowering her voice confidentially. "Dale never used to cry, but now he cries about everything that he doesn't like, and then he gets feverish, and mamma's afraid he'll have a relapse. Mamma knows I'll let him beat in all the games, and that's why she dares to leave me to take care of him."

It was not easy to get along with Dale. Dorothy hardly knew her brother, and a dozen times a day she was obliged to comfort herself by remembering mamma's assurance that Dale's temper would improve as his body grew stronger. This afternoon it was worse than usual, for Dale had become so accustomed to his mother's presence, that he was inclined to resent her leaving him, even for a few hours. Dorothy tried her hardest to be entertaining, with rather unsatisfactory results. "And if he gets to fretting, and is worse," she thought despairingly, "Why, mamma won't dare to go away again for ever so long."

They were in the midst of a rather uninteresting game of authors when the sound of distant music reached their ears. Dale dropped his cards and looked at Dorothy with brightening eyes. Then he smiled.

"It's a hand-organ," he cried. "I wish he'd hurry and get to our house. Do you 'spose he'll stop here, Dorothy?"

"We'll give him some money, and then he will," replied Dorothy, jumping to her feet, and running to her bank.

But though she shook it with all her might, not the faintest jingle answered her. Dorothy's bank had a way of being empty, but it had never failed its mistress at quite such a crisis as this.

"O, I wonder if there isn't a nickel or a penny lying around somewhere," cried Dorothy, darting around the room distractedly, and looking into all sorts of unlikely places.

"He's coming, Dorothy! Hurry," cried Dale, who had pressed his face against the window pane.

"But I can't find any money. Maybe Norah's got five cents," and Dorothy flew down to the kitchen, only to meet another disappointment. Norah had just finished explaining how she had sent all her month's wages to her mother in Ireland, when Dale's voice, choked with tears, called over the bannisters, "He's gone by, Dorothy. He isn't going to stop."

"O, yes, he will, Dale," Dorothy called back cheerily. "Just wait a minute."

Dale heard the outside door slam. Going back to the window he saw a small girl, with flying curls running after a little Italian, bent double under the weight of his heavy organ.

The man looked surprised when Dorothy pulled his sleeve, and he broke into her explanations with a gentle murmur in his native tongue. Dorothy's heart sank. If he did not understand English, how was she ever to explain what she wished. Then all at once she discovered at his side, a small boy with big black eyes and gleaming white teeth, who was peering around at her with an air of interest.

Dorothy took a long breath, and told the whole story; how her brother had been sick and how the least little thing made him cry, he was so nervous, and how when he cried he grew feverish, and was worse again. Then she told how much Dale wanted to hear the music, and how she had looked in her bank for money, but in vain.

"And won't you play for us today, and trust us for the money till the next time?" cried Dorothy, appealingly. "O, please, please do!"

The white teeth of the Italian boy flashed in a smile as she ended, and when he had translated Dorothy's speech to his father, he smiled too. Without another word the three went back to the corner. The Italian stationed his organ just under the window from which Dale was looking down so eagerly, and still smiling, began to grind out his music.

What a treat it was, even if the organ was a trifle asthmatic, and wheezed sadly over "Listen to the Mocking-Bird!" Dale beat time on the window sill, his face wreathed in smiles, and Dorothy sat by, overjoyed to see him happy. The hand-organ man played every tune through twice, and the boy rattled his tambourine vigorously, smiling up at Dale as he did so. And at last the concert was ended and the musicians waved their caps for good-by and went slowly down the street.

It was ten days before they came again, and Dorothy worried a little over their non-appearance. "I hope they didn't think I wanted them to play for nothing," she told her mother. "I 'specially asked them to trust me till next time, but they don't understand English very well."

But one night at dinner the strains of "Listen to the Mocking-Bird," came wheezing through the window, and Dorothy was on her feet in a minute.

"It's our hand-organ man," she exclaimed. She flew to the window, and a dark-eyed man and a dark-eyed little boy greeted her with a flash of white teeth. "I've got ten cents for them upstairs," Dorothy cried. "Dale and I have been saving up."

"I think I'll have to add a contribution," said her father, taking a quarter from his pocket, and brother Tom cried gayly: "Pass the hat, Dorothy. We all want to put in something."

"It is a good thing the hand-organ season is nearly over," papa said to mamma, when the music ended, which was not for an hour or more. And Dorothy and Dale wondered, as they had often wondered before, at the strange notions of grown-up people.

## The Conversation Corner

### The New England Primer

**T**HIS whole page is for the "Old Folks," but the children will be interested in the pictures and rhymes from a little book delightfully familiar to the oldest of the old folks, and to their grandfathers and grandmothers as well, when they were children. The Book Chat of this paper for Jan. 17 contained (unfortunately, we have since thought!) this innocent item:

A copy of the New England Primer, in good condition, picked up at an auction sale at a farmhouse in Ohio for twelve cents, recently sold for \$2,500.

That has brought a flood of letters from all parts—from Nova Scotia to the Dakotas—telling of other ancient copies and asking information as to their sale. Very few give the date of publication—the decisive point in the matter, so far as any commercial value is concerned. There are *New England Primers*, and *New England Primers*—the former sort being very scarce! A brief notice of early editions may explain this.

Historically, the book is an evolution from the little manuals of the Romish Church, containing, with the "Abecedarium," the creed and prayers, and dating back to the very beginning of printing. After Henry VIII. became the "Supreme Head of the Church of England," he had a "Reform Primer," the Puritans in their time added catechisms, and such manuals for the use of the common people were numerous and popular. In 1686, Benjamin Harris, a London printer, already ordered to the pillory and prison for printing a "Protestant Petition," fled to Boston. There, in or just before 1690, he issued a Primer, abridged and altered from the "Protestant Tutor," which he had published in London, and called it *The New England Primer*. Nothing more is known of it than this interesting advertisement in Henry Newman's almanac ("News from the Stars") for 1691, published by Harris, presumably late in 1790:

There is now in the Press, and will suddenly be extant, a Second Impression of *The New England Primer enlarged*, to which is added . . . and Verses made by Mr. Rogers the Martyr, left as a Legacy to his Children. Sold by Benjamin Harris, at the London Coffee-House in Boston.

This was the beginning, and for one hundred and fifty years the New England Primer was the best known and perhaps the most useful book in America, saying nothing of its frequent republication in England and Scotland. Paul Leicester Ford, whose book about it (1897) is the standard authority claims that at least three million copies have been sold, and closes his sketch by applying to the Primer the epitaph written upon Noah Webster's Spelling Book: "It taught millions to read, and not one to sin."

No copy previous to 1700 is known to exist, and of the numberless editions of the eighteenth century less than sixty copies. The Boston Public Library has the Boston edition of 1777, and the Massachusetts Historical Society a Paisley copy of 1781. The earliest known copy in existence is 1727 (Boston, Kneeland and Green) at the Lenox Library, New York, but in

imperfect condition. Mr. Cornelius Vanderbilt has copies (Ford) of 1737, 1768 and 1777 (Boston), and the Woburn Library one of Boston, 1770. Before the century closed, editions were printed in Salem, Concord, Newbury, Lancaster and Medford. Twelve copies printed before 1780 have within twenty years been sold at auction for an average price of \$100, according to Ford's book.

As to the \$2,500 copy which started the discussion, I wrote direct to the gentleman who sold it, Mr. M. D. High, a teacher in Johnstown, Pa., and he courteously replied that his Primer was "Printed by S. Kneeland and T. Green, in Queen Street, Boston, 1735," and added:

This is the oldest perfect copy known. In Mr. Vanderbilt's copy (1727), three of the pages are wanting, and others are faded so as to be illegible. I bought it at Lobachsville, Pa., (instead of Ohio) paying twelve cents for it, in 1893. I entered into negotiations with book dealers and collectors about a year ago, and sold it to Dodd, Mead & Co., Jan. 2, 1903, for \$2,500. It may be well to say that

NEW ENGLAND PRIMER.

13



Time cuts down all,  
Both great and small.

Whales in the sea,  
God's voice obey.

Xerxes the great did die,  
And so must you and I.

Youth forward slips,  
Death soonest nips.

Zachaeus he,  
Did climb the tree,  
His Lord to see.

they are not the possessors of the Primer; it was bought for a private party in New York.

If our correspondents find their primers dated 1727, 1735, or any other 17—, they might properly confer with Mr. Vanderbilt, Mr. Pierpont Morgan, Dodd, Mead & Co., or any Boston bibliophiles. But let them look out sharp for reprints! Many editions were published after 1800 in Boston, Hartford, New Haven, Worcester, Springfield and Greenfield, Concord and Walpole, N. H., Brattleboro and Burlington, Vt., etc. None of these, the booksellers say, have any commercial value, except perhaps those printed very early in the century. The "Mass. S. S. Soc." published different editions from 1836 onward, but have not a single copy for the collection of their publications in the Congregational Library.

Do the Old Folks remember the contents of the Primer? Both the matter and the order vary somewhat. In my oldest copy, Denio and Phelps, Greenfield, 1816—how well I remember old Colonel Phelps in his little bookstore, although not in that year!—the alphabet comes first, with Easy Syllables for Children, ab, eb, ib, ob, ub, and words of one, two, three, four, five syllables. Then the famous alphabetical rhymes and pictures, an Alphabet of Lessons for Youth (A wise son, Better is a little), John Rogers at the stake, with his wife and ten (?) small

children, the Commandments, the Lord's Prayer, Prayer at Lying down ("Now I lay me") Agur's Prayer, Instructive questions and answers (Who was the first man?), the Shorter Catechism, the Apostles' Creed, "Learn these four lines by heart"—

Have communion with few,  
Be intimate with ONE,  
Deal justly with all,  
Speak evil of none—

with several hymns, the most familiar being Dr. Watts's Cradle Hymn. The catechism pages show that "Dorcas," whose name is on the inside of the board cover, had studied them almost to pieces! A Primer sent by a Connecticut lady (Middletown, 1820) has a Dialogue between Christ, a Youth, and the Devil and "Tho' I am young, a little one," as in many other editions.

The cut and rhymes are from the New Haven edition (1838?) the rhymes being with one exception the same as in the 1727 edition.

In Adam's fall  
We sinned all.  
Thy life to mend,  
This Book attend.  
The Cat doth play  
And after slay.  
The Dog will bite,  
A thief at night.  
An Eagle's flight,  
Is out of sight.  
The idle Fool  
Is whipt at school.  
As runs the Glass,  
Man's life doth pass.  
My Book and Heart  
Shall never part.  
Job feels the Rod,  
Yet blesses GOD.  
Proud Korah's troop,  
Was swallowed up.  
The Lion bold,  
The Lamb doth hold.

The Moon gives light,  
In time of night.  
Nightingales sing,  
In time of spring.  
The royal Oak, it was the  
tree,  
That saved his royal  
majesty.  
Peter denies  
His Lord, and cries.  
Queen Ester comes in royal  
state,  
To save the Jews from  
dismal fate.  
Rachel doth mourn,  
For her first born.  
Samuel anoints,  
Whom God appoints.  
Time cuts down all,  
Both great and small.  
Uriah's beauteous wife,  
Made David seek his life.

The remaining four are in the cut. I and J, as also U and V, were anciently counted as one. In some editions V is given with this couplet:

Vashti for Pride  
Was set aside.

Early editions had for K:

Our KING the good  
No man of blood.

About 1750 "Improved" editions of the Primer began to be published, in which, doubtless as the effect of the "Great Awakening," changes were made in the alphabet rhymes, substituting Scriptural truths for cats and dogs and oaks. A few of these are added:

Christ crucify'd  
For sinners dy'd.  
The Deluge drown'd  
The Earth around.  
Elijah hid  
By ravens fed.

Noah did view  
The old world & new.  
Young Obadiah,  
David, Josiah,  
All were pious.  
Young Timothy  
Learnt sin to fly.

Do not the Old Folks recall the colloquial metaphor of their childhood, that somebody or something "looked like time in the primer?" I wondered what that meant—it is plain now! Dr. Dexter in a valuable article on the Primer, in *The Congregationalist* of Aug. 2, 1882, states that the book was formerly called, Primer. Anybody remember that?

P. S.—Just after sending the above article to the press, Dr. Grenfell appeared in my library, and on seeing the book, read its title, *The New England Primer*. He said it is always so pronounced in England; "of course; is not it in *primus* long?" Sure enough!

*Wm. M. Ford*



## The Campaign of Testimony\*

### I. Retrospect and Prospect in the Career of a Great Witness

BY PROF. EDWARD I. BOSWORTH

The Apostle Paul thought himself to have finished his testimony in one part of the world and was now anticipating the establishment of a Spanish mission in the far West [Rom. 15: 22-29]. It was appropriate, therefore, that at this juncture he should gather about him a company of men in sympathy with his great life purpose and with them look both backward and forward. Of course it was not merely for the purpose of personal retrospect and prospect that this group of men was called together. They were persons upon whom heavy responsibilities would devolve in the future. The province of Asia was one in which Paul's work had been prosecuted with unusual success [Acts 19: 10-26], and these men were officers in the largest church of the province. The responsibilities of leadership in the province would largely rest upon them and for these responsibilities Paul sought in some measure to prepare them by sharing his own retrospect and prospect.

1. *The Retrospect.* It is exceedingly interesting to see what features of his life stood out clear and distinct in these tense moments of retrospect.

First of all was his profound sense of personal commission by Jesus Christ. Jesus Christ had met him as one person meets another and had given him a life work which it was thenceforth his passion to accomplish thoroughly. "I hold not my life of any account as dear unto myself so that I may accomplish my course and the ministry which I received from the Lord Jesus" [20: 24]. As we know from his letters he anticipated the speedy coming of the time when he should in some new way meet his Lord and report to him the measure of success that he had attained in this ministry.

This life work was one of testimony—"the ministry which I received from the Lord Jesus to testify the gospel of the grace of God" [v. 24]. He was to report, on the basis of his own personal experience, the good news that God was a kind Father who had made himself known to the world in Jesus Christ. He had been commissioned to "testify" further [v. 21] that, since God was such a Father, but one honorable course was open to every man, namely, to repent of the way he had treated his Father in the past and to accept as his living Lord the person in whom that Father now confronted him—"repentance toward God and faith toward our Lord Jesus Christ" [v. 21].

In the process of discharging this ministry which he received from Jesus he felt that he had been absolutely true to those whose interests were involved. Jesus Christ had given him his apostolic commission not because of any special favor with which he regarded him. Jesus had been moved to the unusual demonstration on the Damascus road because of his habitual "compassion on the multitudes." "To this end have I appeared unto thee, to make thee a minister and a witness" to the multitudes in darkness [Acts 26: 16-18]. Paul regarded himself

as a trustee of the gospel [1 Thes. 2: 4], a person put in trust with something that belonged to another. A trustee is the debtor of the person for whom the trust is intended. Paul regarded himself in this sense a "debtor to Greeks and barbarians." He had something in his keeping that God meant for them. He felt himself to have been absolutely faithful in the administration of this trust. The trust got to those for whom it was intended. The Lord had intrusted him with invitations to the men of Asia to come into the kingdom of God. There were no undelivered invitations found in his hands. He had delivered them "publicly" and "from house to house." His day's work had not ended with the setting sun [v. 31]. No Jewish plots to assassinate him had deterred him. No dread of unpopularity had frightened him into any modification of his message. He had declared unto them "the whole counsel of God." He was "pure from the blood of all men."

He had also given them a concrete illustration of the genius of the gospel by living an unselfish life. They had finally understood that he was not after money. He wanted nothing but to do them good.

2. *The Prospect.* So far as he was personally concerned there was no prospect of an abatement of hardship. In every city that he visited on the way to Jerusalem prophets gathered about him to warn him of dangers ahead [20: 22, 23]. As a matter of fact his life, like that of his Lord, grew steadily harder to the end. There was also danger ahead for the church. Wolfish persons from without would remorselessly attack the faith of the church. Some of the church itself would become ambitious to head a personal following and would draw disciples from their supreme allegiance to Jesus.

This dark prospect Paul was nevertheless able to face with composure and good cheer because of two considerations. The church belonged to God and was dear to him. It had been gathered at no less a cost than the life of Jesus Christ [20: 28], and God would not let so costly a thing be destroyed. Paul could therefore peacefully "commend it to God" [v. 32]. Furthermore he had confidence in the power of the gospel message. He could commend them to "the word of his grace" [v. 32], that is, to the message of his kindness, which is the gospel. He believed that men would continue to receive the gospel and to be built up by it out of weakness into power, out of sin into righteousness. There would always be among the children of men a church illustrating that which had been the dominant characteristic of the life of Jesus, namely, the joyful helping of the weak. There would always be men and women being trained in the unselfish use of power.

After this retrospect and prospect these men who were bound together by the strongest ties that bind men in time or eternity knelt before the Lord who gave them their unity, rose up, kissed their friend and parted from him for a time.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 22, Sunday. *The Lifting Up of the Son of Man.*—John 8: 21-30.

Our Lord lived in the very shadow of death; yet how cheerfully! Men have met the fear of death with levity, with stoic courage, with pusillanimous shrinking—the secrets of Christ's manlier way lie open for us here—"I am not of this world"—that is one of them. He whose manner of life is heavenly will do most for earth. That does not mean an absent-minded, but a present-minded life: the really heavenly-minded people are wide awake to passing opportunities. Another secret is that he looked beyond death, which he considered an accomplishment and a beginning. It is the Son of Man who is to be lifted up. Compare, in these far-reaching thoughts of judgment and of mercy, John 8: 27, "He gave him authority to execute judgment, because he is a Son of Man."

March 23. *Freedom by Sonship.*—John 8: 31-47.

Sonship practices God's law in filial love. That, in the language of the current scientific philosophy, is adaptation to environment. Sin is the disqualifying and enslaving element. The freedom of the heavenly city could only be for the sons of God. Sin is now tolerated—for good reasons—it will finally be cast out, with him whose heart is in it.

March 24. *"I Am."*—John 8: 48-59.

Compare especially the prayer of Jesus [John 17: 5-8]. We cannot imagine this consciousness of pre-existence, the Eternal Son with the Eternal Father, in the infancy of Jesus. We cannot imagine its absence from his thoughts as John records them. The words, "Before Abraham was, I am" were a challenge to the most sacred associations. Compare Ex. 3: 14. As such the Jews understood them. He held himself above Moses and Abraham, yet he says, "I seek not mine own glory." Here is divinity manifest in self-surrender and humility.

March 25. *The Origin of Suffering.*—John 9: 1-12.

Here is testimony that God has a plan even in the suffering which he allows. Remember that Christ did not come to explain the ways of God, but to save men from sin. Those who are unwilling to allow God any shadow of mystery will get scant comfort from the gospel. A thousand challenges must still be met by faith, but remember that it is a faith which takes hold on the living God. We may argue from sin to suffering, but not always from suffering to sin.

March 26. *The Blind Man's Testimony.*—John 9: 13-34.

They are all at cross purposes because they are ignorant or intolerant of Christ. If the blind man had known him and the Pharisees believed in him, there would have been no confusion but rather rejoicing. Final assurance comes through personal experience. The blind man knew that he saw. But the Pharisees would have persuaded him out of his new-born eyesight to hinder Jesus.

March 27. *The Son of God.*—John 9: 33-41.

With the multitude Jesus called himself the Son of Man—to this restored blind man he presents himself as the Son of God. The claim of trust comes from what he would think the higher level.

March 28. *The Door of the Sheep.* John 10: 1-6.

This is a parable of intimacy. The sheep are the shepherd's own. He calleth them each by name. He goes before. They follow gladly, for they know his voice. Remember with this the Twenty-third Psalm. That is the experience from the point of view of the sheep, this from that of the shepherd. Both are one for our joy and confidence today.

\* Comments on the International Sunday School Lesson for April 5. Acts 20: 28-38.

## Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Thomaston; E. R. Smith, Farmington; H. W. Kimball, Skowhegan.

### Cheering Figures

The new statistics for Maine, sent Secretary Anderson Feb. 16, show something of the gain awaited with so much interest. The addition of six churches to our roll, five new and one by restoration, is something not accomplished before since 1869. The number added by confession is 513, a good advance beyond the past two lean years, but not up to the average established previously. The present membership, 21,227, is a gain of 178 over the number reported a year ago. Sunday school membership is 21,233, a gain of 734 over last year, probably accounted for in part by the number reported in the home departments. The young people's societies are 146, with 6,528 members, a gain of eight societies and 567 members.

The benevolence is \$50,660, or \$1,259 more than the previous year, the most marked changes being a loss of about \$3,000 for foreign missions, an advance of nearly \$1,500 in gifts to church building and of about \$3,000 to other objects. Legacies are \$22,250. Home expenditures are \$302,923, an advance of \$72,792, largely accounted for by the cost of the fine house of worship erected by one of our most wealthy churches.

Perhaps as marked a feature of the report as any is that but thirty-nine of our 256 churches have pastors installed by council. Of course the number of churches without installed pastors has correspondingly increased.

E. M. C.

### Two Successful Missionary Enterprises

BY SEC. CHARLES HARBUTT

Nothing could be more satisfactory than the activity and growth manifested by certain new enterprises of the Maine Missionary Society. Conspicuous examples are the churches at Mexico and Millinocket, both organized only last November, each with twenty-two charter members. Today, after less than four months of active work, Mexico has a membership of sixty-one, larger than that of one Protestant church which has been at work on the Rumford Falls side of the river for eight years. Six united with the church Jan. 4, and thirty-three March 1, twenty-six on confession. At a special communion service arranged for April 5, several others unable to be present in March will unite. The membership includes some of the finest people in the region, not a few being college graduates. Some hold responsible positions in the mills of Rumford Falls, others are lawyers, doctors, or belong to other professions. The chapel is taxed to its utmost capacity, and the Sunday school, though less than three months old, is the largest in the two towns. No wonder the people are talking of a larger place of meeting.

The quality of membership is equally high at Millinocket, though here the increase has not been so great. Starting with twenty-two it now numbers thirty-six, fourteen having united in February. Eight more who have been accepted were to join March 15, making forty-four. Here also the attendance is increasing both at the preaching service and in Sunday school, and a committee is actively at work in the interest of the church building to be begun in the spring. An encouraging feature is the number of young people attracted to the services. The acting pastor, Mr. I. W. Stuart of Bangor Seminary, who completes his work here March 15, reports that thirty-four young men and twenty-two young women have come to him within two months to talk about the Christian life, a large proportion declaring their intention to unite with the church.

Rev. W. J. McNeill of Lunenburg, Vt., has accepted a unanimous call to the Millinocket church, taking up the work Mr. Stuart lays down. He has a good record as a builder of churches and a successful pastor. Rev. C. L. Parker is pastor at Mexico.

The Maine Missionary Society is preparing to organize another new church this month. This will be the fourth since the society's year opened Sept. 1, and the second in 1903. Rev. W. B. Hague, late of South Bridgton, has taken up the work of

\* Figures furnished by the United Society, being direct returns from secretaries of Endeavor Societies, show an additional gain of 392, making the full increase 959.

general missionary, succeeding Mr. Parker, and is proving well-fitted for the position. He is now among the lumber camps and settlements of the Rangeley-Magalloway region.

### Bath Loses Mr. Yale

To the important Congregational pulpits made vacant of late by resignation and still open in Portland, Westbrook, Yarmouth and Auburn, another has been added. Rev. David L. Yale, who resigned March 8 from Central Church, Bath, after a pastorate of nearly four years, has proved a hard and efficient worker during his eleven years' service—his entire ministry—in Maine. His first pastorate, in Ellsworth, lasted seven years. There and at Bath he has served the Maine Missionary Society as trustee. In both parishes he engaged in much outside work for outlying and neglected districts. He has also been in demand for Forward Movement meetings.

At Bath his work has been enlarged by various opportunities to address the students of Bowdoin College. He has also been pastor in charge at the Chapel of our Saviour in Brunswick. The printed statement of the work in Bath, presented with his resignation, reveals progress in all departments of church activity. Civic matters have received conscientious attention, both within and outside of the pulpit. Feeling that another can now do more for the church and city, he leaves a united people.

E. R. S.

### Aroostook County

Ashland, the only evangelical church in a town of 1,200 inhabitants, is still aided by the Maine Missionary Society. It has a good building and has been served for nearly two years by Rev. Samuel Holden, who has just left to become pastor at Andover, Me. He found the church somewhat demoralized by having been pastorless, and considerably in debt, and leaves it with a better working force, all bills paid, and new furnishings. The church needs a pastor who can continue what has been begun, and is especially fitted to develop the work among children and young people. The evening of Feb. 24, the townspeople turned out generally to give a farewell to the retiring pastor.

Presque Isle is recovering from the effects of the breach caused by the unfortunate conditions under which its late pastor was forced to leave the community and was dismissed from our ministry. Only one man in a thousand could do just what was needed, and the church was fortunate enough to find the one man. Since the coming of Rev. Dorrall Lee it has been reunited, and fellowship and harmony prevail. Progress has been made in all departments, including the finances. The Sunday school has doubled in membership, the Y. P. S. C. E. has been reorganized after a long period of quiescence, a Junior Society of more than forty members has been organized by Mrs. Lee, and the pastor is turning his attention to the boys. Seven members have been added to the church, and others are waiting admission. Mr. Lee's week evening lectures on historical and literary subjects have been highly commended by the local press.

The work of the district missionary along the Ashland Branch of the Aroostook Railroad varies with the climate. Five feet of snow on the level, and a temperature which often falls to thirty below zero, is severe on new Sunday schools, and makes traveling difficult. Most of our new schools are hibernating until the thaw comes, which may not be until the middle of April. Some have struggled through the winter and are doing bravely.

The missionary has preached with some show of regularity at Masardis, Portage Lake, Howe Brook, Pride's Mills and Oxbow, though the last named place had to be dropped during the worst of the season. Friends in Bangor, Me., and Holyoke, Mass., provided a baby organ, which has won a welcome in the mill settlements and lumber camps. About 800 pounds of good reading matter have been distributed.

Portage Lake is a settlement that bids fair to gain much from the coming of the railroad. Already a new lumber mill, three new stores, and several residences have been built, and other buildings, including a schoolhouse, are to follow. There is talk also of a hotel, which would make this place

an ideal one for summer and fall vacationers. Student preaching has been supplied for some years in the summer, and plans are now well under way for the erection of a \$1,500 church building. A good lot has been secured, and during the last few days pledges have been given by the lumbermen for gifts of over 20,000 feet of logs. If the snow holds out long enough for these to be hauled from the woods, work will begin this spring.

### The Truth About Bill Sewell

The imagination of metropolitan reporters recently clothed President Roosevelt's old Maine guide with the qualities and traits of the supposed backwoodsman. We now learn that William W. Sewell of Island Falls is simply one of a class, fortunately numerous in Maine, of staid, intelligent frontier men of affairs; a selectman in his home town, the holder of other offices of trust and a regular attendant at the little Island Falls Congregational church.

Island Falls represents the results of intelligent frontier settlement. It was in the forties that two well-known families in Franklin County, the Sewells' being one, went into the Aroostook woods and cleared land where today this flourishing town stands. The impress of these early settlers has never been effaced. The religious life of the community has been peculiarly normal.

The Congregational church, long the only one in town and a missionary church, is now self-supporting. It has a new meeting house, to the erection of which many churches and friends throughout the state contributed. It likewise has a parsonage; and if one may whisper what a pastor tells him, the erection of this cosy house originated in the mind of "Old Bill" Sewell, who also contributed largely thereto. With a membership approaching 150, this church bears eloquent witness to the perpetuity of early Christian influences.

S.

### A Long Portland Pastorate

Thirty-two years ago Rev. A. H. Wright came from Winterport to the Lawrence Street Church, Portland, a small church on Munjoy Hill at the eastern extremity of the city. Its membership is now 300, after all deadwood is cut out, and a handsome modern structure has replaced the old building. Owing to a change in location, the name was changed when the new building was erected, to St. Lawrence Church.

Mr. Wright's ministry has been characterized by faithful Scriptural preaching, earnest and tender in its appeals, and by diligent and efficient pastoral work for which he is specially adapted by the warmth of his Christian love. The neighborhood has built up largely during late years and St. Lawrence Church has a large and important residence section under its care, in which the pastor has established himself strongly by his Christian ministrations. It was therefore a matter of general concern when Mr. Wright tendered his resignation in the middle of January. At subsequent meetings of church and parish it was voted not to accept the resignation, which, however, Mr. Wright declines to withdraw.

### Memorable Communion

At the March communion thirty-four persons, thirty on confession, were welcomed into the fellowship of the Island Avenue Church, Skowhegan. This is the largest number ever received at one time in its history of more than a century. Ten others expecting to unite were prevented by sickness. Among those received were several heads of families, in one or two instances whole families, father, mother and child. At the same service an impressive form for inducting a deacon into his office was used. Several who witnessed this communion service have already expressed a desire to enter the Christian life, and the quickening Spirit is still at work.

The newly organized church in Rumford Falls, Rev. C. L. Parker, pastor, received 34 members at the March communion, 30 on confession. Some of the principal men of the town are included, among them graduates of Bowdoin and Yale.

K. S.



## Record of the Week

## Calls

ALCORN, WM. A., to remain a second year at Doniphan, Neb., with an increase of \$125 in salary.  
 BACON, A. S. (U. B.), to Plevna and Sylvia, Kan. Accepts.  
 BARSTOW, JOHN, to permanent pastorate at Manchester, Vt., where he has supplied for three months. Accepts.  
 BERGER, WM. F., Trenton, N. J., to Wymore, Neb. Accepts, and is at work.  
 BOYD, ARTHUR M., lately of Scotland, Can., to Randolph, Guy's Mills, Pa. Accepts.  
 BULLOCK, MOTIER A., Vine St. Ch., Lincoln, Neb., to S. Haven, Mich.  
 BURTON, R. W., to remain a second year at Havelock, Neb., at an increased salary.  
 BUSH, FRED'K W., Hopkins Station, Mich., to Gaylord. Accepts.  
 BUTLER, WILLIS H., First Ch., Williamstown, Mass., accepts call to Edwards Ch., Northampton.  
 CHASE, SAM'L B., to permanent pastorate of Mayflower Ch., Lansing, Mich., of which he has had charge since its foundation as a mission about seven years ago.  
 DANA, SAM'L H., Quincy, Ill., accepts call to Phillips Ch., Exeter, N. H.  
 DEAKIN, SAM'L, to remain a third year at Taylor, Neb. Accepts.  
 DEFEW, ARNETT W., Wayne, Ill., to New Lebanon, N. Y. Call extended on his record. Accepts, closing a four and a half years' service at Wayne.  
 DEXTER, GRANVILLE M., Berkeley, Cal., to Sulsun. Accepts, and is at work.  
 ELDERD, JOHN W., Republic and Billings, Mo., accepts call to Sedgwick, Kan.  
 EMBREE, JEHU H., to remain indefinitely at Loomis and Keystone, Neb.  
 FISK, GEO. W., South Hadley Falls, Mass., to High Street Ch., Auburn, Me.  
 FLOOK, JACOB, Omaha, Neb., to Sutton, also to Kearney. Accepts the latter.  
 FORD, EUGENE C., Chicago Sem., not called to Chance, Mont.  
 FURBUSH, A. CHESLEY, Freeport, Me., to Wilton.  
 HARGER, CHAS. H., Buena Vista, Col., to Hillside Ch., Colorado Springs. Accepts, beginning April 1.  
 HENKELMANN, GUSTAV L., First Ger. Ch., Lincoln, Neb., to McCook. Accepts.  
 HITCHCOCK, PHILO, after five years' service at Shiocton, Wis., to Brandon. Accepts.  
 HOWIE, JOHN L., Cambridge, Ill., to Wyandot. Accepts, and is at work.  
 KIRKWIN, A. EDWIN, Park Presb. Ch., Newark, N. J., declines call to Warren Ave. Ch., Chicago, Ill.  
 KENISTON, GEO. N., Hennessey, Okl., to Elmwood, Ill. Accepts.  
 KENNEDY, RICHARD H., Albany, Ore., to Hillsboro. Accepts, and is at work.  
 KING, WILLET D., Bear Grove Ch., Atlantic, Io., to Hyannis, Neb., for a year from April 15.  
 KNIGHT, PLUTARCH S., Corvallis, Ore., to Central Ch., Salem. Accepts.  
 LICH, JOHN, Fresno, Cal., recalled to First Ger. Ch., Lincoln, Neb. Accepts.  
 MCNEIL, W. J., Lunenburg, Vt., to Millinocket, Me. Accepts.  
 MCRAE, ISAAC, Newcastle, Neb., to Verdon. Accepts, and is at work.  
 MORGAN, DAN'L T., Trenton and Carroll, Neb., to Genoa Bluffs and H. Summer. Accepts.  
 ORR, JAS. B., Wallace, Ida., to Ritzville, Wn. Declines.  
 REEVE, EMILY A., Hartford Sem., to Forest and Union, Okl. Accepts.  
 RICHMOND, WM. A., Freedom, Me., to Bingham. Accepts.  
 STRONG, FRANK P., to the permanent pastorate at Kinsley, Kan., where he has been at work since 1899.  
 TAGGART, CHAS. E., Three Oaks, Mich., to Litchfield.  
 TAYLOR, C. I., Linden, Mich., to Augusta.  
 TENNEY, WM. L., N. Adams, Mass., to become Western district secretary of the A. M. A., with headquarters in Chicago, Ill. Accepts.  
 TURNER, JOS. W., Tallman, N. Y., to Carney, Okl. Accepts.  
 VAN VALKENBURG, H. CLIFFORD, Denver, Ill., to Melvin. Accepts.  
 WARK, WM. O., Chicago, Ill., to Winnetka. Accepts, and is at work.  
 WRIGHT, GARVIN H., Worcester, Mass., to Fairfield, Neb. Accepts.

## Ordinations and Installations

BARKER, FRANKLIN W., i. Union Ch., Amesbury, Mass., Feb. 24. Sermon, Rev. J. D. Dingwell; other parts, Rev. Messrs. J. S. Williamson, H. E. Lombard, C. S. Holton, Richard Wright and Dr. F. B. Denio.  
 BILLIG, CLINTON A., o. Normal, Ill., March 3. Sermon, Rev. John Faville, D. D.; other parts, Rev. Messrs. G. H. Burgess, O. D. Moon, Wm. Pierce, J. B. Stead, and Mary L. Moreland.  
 DAY, WM. H., rec. p. First Ch., Los Angeles, Cal., March 3. Sermon, Dr. R. E. Meredith; other

parts, Rev. Messrs. D. W. Bartlett, E. E. P. Abbott, C. P. Dorland, E. F. Goff and Drs. W. F. Day and J. H. Williams.

KELLY, EDW. F., o. and rec. p. Pigeon Cove, Rockport, Mass., Feb. 19. Sermon, Rev. R. A. MacFadden; other parts, Rev. Messrs. Israel Almsworth, A. H. Pingree, C. M. Southgate and Dr. E. E. Strong.

MCCORD, ARCHIBALD, i. Plymouth Ch., Providence, R. I., March 11. Sermon, Dr. A. H. Plumb; other parts, Rev. Messrs. John Deans, G. R. Hewitt, J. H. Lyon, F. J. Goodwin, E. T. Root and F. B. Pullan.

WATSON, JONATHAN, o. Ogallala, Neb., March 11. Sermon, Rev. John Croker; other parts, Rev. Messrs. Harmon Bross and J. L. Fisher. Mr. Watson has been supplying at Ogallala for the past six months.

## Resignations

BERRY, LOUIS F., assistant pastorate First Ch., Montclair, N. J.

BONFELS, ELLSWORTH, Paterson, N. J., after five years' service.

BUSH, FRED'K W., Hopkins Station, Mich., after five years' service.

FISHBURN, M. H., Sound Ave. Ch., Riverhead, N. Y., having entered upon the work of the Anti-Saloon League.

HARGER, CHAS. H., Buena Vista, Col. MacCOLL, JOHN A., North Ch., New Bedford, Mass., after 13 years' service, to take effect Jan. 1, 1904.

MEANS, FRED'K H., Windham, Ct., to take effect May 1, after ten years' pastorate, for a period of rest, travel and study. He will live at Winchester, Mass.

REID, JOHN H., Bellows Falls, Vt., after five years' service, to take effect April 1. Will engage in journalism.

STUART, IRVING W., Millinocket, Me.

TENNEY, WM. L., North Adams, Mass.

## Stated Supplies

BERRY, LOUIS F., assistant pastor First Ch., Montclair, N. J., at Wallingford, Ct., for six months, beginning April 5, during the leave of absence of the pastor, Rev. J. Owen Jones.

CHAMBERLIN, JAS. A., Ballston Spa, N. Y., at Riverhead. Has been at work since Nov. 1.

STEPHENS, FRED A., Perry, Mich., at Jacksonville, Ala., for three months.

## Personals

BAYLIS, CHAS. T., Bushwick Ave. Ch., Brooklyn, N. Y., has been granted an increase of \$500 in salary.

BEERLE, ADOLF A., Union Park Ch., Chicago, Ill., is giving a course of lectures in German to the German students of Chicago Seminary. His subject is The Theology of Christian Experience. He is to give the Commencement address at Drury College this year.

BLOMFIELD, STANLEY I., Stony Creek, Ct., has received an increase of \$100 in salary.

JONES, J. OWEN, Wallingford, Ct., has been granted a leave of absence in which to recover his health. KEEP, ELISHA A., Walpole, N. H., who has been seriously ill with nervous prostration and unable to preach since Thanksgiving, is improving.

## Anniversaries

LANSING, MICH., *Pilgrim*.—Tenth of organization, March 12. Souvenir pamphlet contains portraits of pastors and houses of worship, with schedule of epochs of growth and list of charter members.  
 NEW YORK, N. Y., *Bethany*.—Twentieth of dedication of building, the pastor, Rev. S. H. Cox, preaching on The House of God; Dr. Jefferson and Rev. Messrs. Pratt, Cox and others making brief addresses at a popular meeting, at which Mr. Hamilton S. Gordon, one of the three organizers, presided. A feature of this work is its Children's Church, held Sunday mornings, 10-11 A. M.

PATERSON, N. J.—Fiftieth as a Congregational church, March 3. Dr. A. H. Bradford spoke in his usual earnest and optimistic way of the church and its importance. Other features were addresses and greetings by several local pastors; letters and telegrams, including messages from President Hyde of Bowdoin, Rev. C. L. Merriam of Derry, N. H., and Rev. D. P. Hatch of Melrose, Mass., all former pastors. Rev. Ellsworth Bonfils has been pastor five years.

## Dedications

SALT LAKE, UTAH, *Phillips*.—New edifice costing \$7,900. Auditorium connected with Bible school room by sliding doors, making seating capacity 500. Pastor's study is in turret. This church had worshiped for fifteen years in the adobe building erected in 1878 by the N. W. E. C., the oldest landmark for Congregational Utah. When this was condemned by the city engineer, Rev. F. A. Simpkin initiated the movement for a new one and led the church to its successful completion. Dr. J. D. Kingsbury preached the dedication sermon. A choice feature of the program was the

hymns of communion and dedication by Mr. Simpkin.

## Unusual Features and Methods

HOLYOKE, MASS., *Grace*.—Reading and game room, open every evening, of special value to Sunday school teachers, giving them frequent opportunity to meet their classes socially without interfering with the general use of the room. Classes in gymnastics for men and boys. A full gymnasium expected soon to be installed. Special campaign for men carried on Sunday evenings with gratifying success. A Worship Tablet of bronze being made by Tiffany of New York, a copy in its wording of one in the church where Gladstone worshipped. Rev. E. B. Robinson is pastor. Over seventy new members received the past year, most of them on confession.

SANBORN, N. D.—Rev. M. W. Williams has opened a third out-appointment at Rhodes Schoolhouse, where meetings have been kept up all winter.

STANDISH, ME.—Rev. G. K. Goodwin has commenced the publication of a 16-page church paper, *The Athletian*, for the people of his own town and the rural population surrounding.

## Church Happenings

BOSTON, MASS., *Shawmut*.—Haydn's Sixteenth Mass, recently given, attracted listeners from suburban cities as well as our own. Programs contained both Latin and English words, Dr. McElveen having translated them.

HINGHAM, MASS., *Center*.—The Endeavor Society, disbanded about two years ago, has reorganized.

## Gleaned from Church Calendars

BROOKLYN, N. Y., *Bushwick Avenue*, and *MALDEN, MASS., Center M. E.*, print names of new members, with addresses, to aid those who joined earlier, in calling. The first-named church received thirty March 8.

WEBSTER GROVES, MO.—Extract from letter of a boy of the church, for the past few years in the Klondike and in or near Seattle. His request for his letter contains this fine and striking paragraph, at once a tribute to the church and to his own Christian consciousness: "I consider that my dismissal will be simply a matter of form. I do not ask or expect a dismissal from your remembrance, nor do I in turn intend to dismiss you from mine, for I could never forget my home church, the instrumentality which has had largely to do with placing my viewpoint. I found that I had a natural disinclination to send for my letter, but the fundamental note of Christianity is brotherly love, and I have not forgotten that I have brothers not only in Webster, but everywhere I go."

## February Receipts of the A. B. C. F. M.

	1902	1903
Donations,	\$35,612.36	\$47,269.47
Legacies,	10,530.33	4,071.23
Total,	\$44,142.69	\$51,340.70
	6 mos. 1902	6 mos. 1903
Donations,	\$268,941.90	\$277,333.79
Legacies,	48,354.52	23,570.33
Total,	\$317,296.42	\$300,904.02

Increase in donations for six months, \$8,292.50; decrease in legacies, \$24,784.29; total decrease, \$16,491.79.

## THE OLD RELIABLE



**ROYAL**  
**BAKING**  
**POWDER**  
 Absolutely Pure

**THERE IS NO SUBSTITUTE**

## Biographical

HON. JOSEPH S. ROPES

Mr. Ropes died in Norwich, Ct., March 14, after a long illness. He was born in Boston in 1819 and was the son of Hon. William Ropes, one of the old-time merchants of Boston, engaged in the Russian trade. It was through his connection with Russia that the son was early sent to St. Petersburg, graduating from the university in that city. His tastes were scholarly and he was well versed in several modern languages. Though a partner in his father's firm, remaining in it until long after his father's death, he gave much attention to literary pursuits and was prominent in religious circles. He was one of the original members and a deacon of the Vine Street, now the Immanuel Church, Roxbury. He was elected a corporate member of the American Board in 1870, and was immediately chosen upon its Prudential Committee, upon which he remained until he removed to Norwich, in 1894. He was a rare counselor.

*Manana* (tomorrow) is the word of every lazy Christian. "Today" is the word of the vigorous, resourceful servant of Christ. "Now is the day of salvation." Promptness of action, immediate obedience is the great secret of service. Procrastination is not only the thief of time, but of opportunity, of strength and life.—Rev. C. L. Kloss.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 23, 10.30 A. M. Subject, Pressing Problems in Congregationalism; speaker, Rev. C. H. Richards, D. D.

SUFFOLK NORTH, SOUTH AND WEST ASSOCIATIONS, joint meeting, Union Church, Boston, March 31.

Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30—May 3.

## SPRING STATE MEETINGS

Florida,	New Orleans,	April 2-5
Louisiana,	Albuquerque,	April 3-5
New Mexico,	Westville,	March 26-29
New Jersey,	Asbury Park,	April 21-22
Missouri,	Pierce City,	May 5-6
New Hampshire,	Newport,	May 5-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12
Illinois,	Evanston,	May 18
South Dakota,	Mitchell,	May 19-20
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21
New York,	Brooklyn,	May 19-21
Ohio,	Akron,	May 19-21
Pennsylvania,	Scranton,	May 19-21
Iowa,	Creston,	May 19-22
Rhode Island,	Providence,	May 26-27
Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

## Marriages

The charge for marriage notices is twenty-five cents.

DORMAN-DALE—In Beirut, Syria, at the American Church, Jan. 14, by Rev. Dr. Daniel Bliss, assisted by Rev. Dr. Howard S. Bliss, Dr. Harry Gaylord Dorman and Mary Alice Dale, daughter of the late Rev. and Mrs. Gerald F. Dale, Jr.

HARE-DUNSMOOR—In Oakland, Cal., Rev. Alfred Hare of Fresno and Grace O. Dunsmoor.

MERWIN-PARSONS—In Brooklyn, N. Y., March 11, by Rev. E. P. Ingersoll, D. D., assisted by Rev. S. Parkes Cadman, D. D., Timothy Dwight Merwin of Englewood, N. J., and Mrs. Antoinette de Forest Parsons, daughter of Rev. E. P. Ingersoll, D. D., secretary of the American Bible Society.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ABBE—In Dorchester, March 9, Mary Thayer Abbe, widow of Rev. Frederic K. Abbe, in her 77th year.

BLAKE—In Norfolk, Va., March 8, Caroline, wife of Alfred Blake, aged 79 yrs.

CROWELL—In Amherst, Mass., March 9, Mary W., daughter of the late Rev. Aaron Warner, D. D., and wife of Prof. E. P. Crowell.

FAY—In Hartford, Ct., March 15, Mary J., wife of Gilbert O. Fay.

SHELDON—In Brooklyn, N. Y., Feb. 5, Sarah H. (Flagg), widow of Rev. Luther H. Sheldon, a well-known former pastor in Townsend and Westboro, Mass., aged 83 yrs.

WOODBIDGE—In Williamstown, March 12, Abigail Mather, widow of Dr. L. D. Woodbridge.

**J. S. Waterman & Sons,**  
**FUNERAL UNDERTAKERS**  
**and EMBALMERS,**  
2336 and 2338 Washington St.,  
Adjoining Dudley St. Terminal.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Telephones, Roxbury 72 and 73.

## Boyhood



Is the foundation  
of Manhood.

The DELICATE boy, the  
SPINDLING boy, the PIMPLE-  
FACED boy all need

Hood's  
Sarsaparilla

It purifies and enriches the blood, strengthens the muscles and bones, promotes mental and physical development, and builds up the whole system.

"My boy was suffering from scrofula, which covered his face entirely. I decided to give Hood's Sarsaparilla a trial. After taking three bottles he was entirely cured." MRS. ELSIE HOTALING, Voorheesville, N. Y.

"I have used Hood's Sarsaparilla for years, giving it to my children and grandson for poor appetites and bad stomachs. It has always proved a blessing. It tones the stomach and increases the appetite." MRS. F. P. DEBOLT, Forest Grove, Oregon.

If There is Billousness or Constipation, Hood's Pills  
Should be Taken Also.

## NARROW

Yes, the average Boston hall is a narrow institution, and it would be hard to find suitable furniture for it outside of Boston.

But because we live in Boston we must make furniture to suit the measurements of Boston houses, and this calls for some very narrow Hall pieces. We can supply them.

Here is a Hall Settle which will go into the most contracted area. It has a height of 46 inches and a length of 40 inches. The back is richly paneled and there are massive claw feet. The lid lifts, with good storage place for robes, overshoes, etc.

Canal Street cost.



## PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE  
48 CANAL ST., BOSTON



**Individual  
Communion  
Cups**

Why do you permit a custom at the communion table which you would not tolerate in your own home? The use of the individual communion service grows daily. Are you open to conviction? Would you like to see a list of the churches in which it is used and know the satisfaction it gives?

Send for our free book—it tells all about it. A trial outfit sent free on request.

SANITARY COMMUNION OUTFIT CO., Dept. E, Rochester, N. Y.

**CHURCH  
CARPETS**

AT MANU  
FACTURERS  
PRICES. 658

**JOHN H. PRAY & SONS CO.,**  
CARPETS AND UPHOLSTERY.  
WASHINGTON ST.  
OPP. BOYLSTON ST. BOSTON.



## Closet and Altar

THE POOR IN SPIRIT

*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

It is not the sight of our sinful heart that humbles us; it is a sight of Jesus Christ, I am undone because mine eyes have seen the King.—*Andrew A. Bonar.*

"Whosoever shall exalt himself shall be abased"—the choice Christ offers us is between humility and humiliation.—*I. O. R.*

I will hate popularity and ostentation as ever dangerous, but most of all in God's business; which, who so affect, do as ill spokesmen; who, when they are sent to woo for God, speak for themselves. I know how dangerous it is to have God my rival.—*Joseph Hall.*

Is there ambition in my heart?  
Search, gracious God, and see.  
Or do I act a haughty part?  
Lord, I appeal to Thee.

I charge my thoughts, be humble still  
And all my carriage mild:  
Content, my Father, with Thy will  
And quiet as Thy child.

The patient soul, the lowly mind  
Shall have a large reward.  
Let saints in sorrow lie resigned  
And trust a faithful Lord.

—*Isaac Watts.*

It was for us He humbled Himself, to exalt our pride; and therefore it is evidently the more just that we follow a pattern which is both so great in itself and doth so nearly concern us. O humility, the virtue of Christ, how dost thou confound the vanity of our pride!—*Robert Leighton.*

If we declare a thousand bad things of ourselves, but are displeased if we hear the same things spoken of us by others, this is neither humility nor confession of sins, but a display of vanity.—*Chrysostom.*

How know I, if Thou should'st me raise,  
That I should then raise Thee?  
Perhaps great places and Thy praise  
Do not so well agree.

—*Herbert.*

The proud man hath no God; the envious man hath no neighbor; the angry man hath not himself. . . . What good is it then to be a man, if he be either wrathful proud or envious?—*Joseph Hall.*

Despair is a corruption of humiliation; it is a counterfeit humility, a sullen pride, the covert of a hardened spirit.—*John Mason.*

O Lord God, who resistest the proud and givest grace to the humble; endue me with such humility of soul and modesty of behavior that my looks may not be proud, my thoughts arrogant, nor my designs ambitious; but that being restrained of all vanity and pride and my opinions weaned from a great opinion and love of myself, I may trust in Thee, follow the example of my blessed Master and receive those promises Thou hast made in our Lord and Saviour Jesus Christ. Amen.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 29—April 4. A mission study of Africa. Ps. 68: 29-31; Isa. 43: 3.

A vast and fascinating study! A field far more extensive and difficult to comprehend, owing to the sharp distinctions between different sections, than India or China. The theme deserves a dozen evenings, but a superficial examination and sweep of vision over the dark continent may kindle a desire to know more and may accrue to the quicker evangelization of the country.

The stride of civilization as bearing on the problem. When we read, as we do every little while, of the likelihood of a railroad connecting Cairo, Khartum and Cape Town, we ought to reflect on the way in which it may be used to facilitate missionary work. And in this connection it is well to recall Dr. F. P. Noble's words, "No follower of scientific progress has ever taken a locomotive into Africa before missionaries had prepared the way." Consider Secretary Joseph Chamberlain's recent trip to South Africa in the light of its bearing on the unity of that region and the possibility of more successfully evangelizing it. Learn to approach every mission field from the point of view of current events and thus show people that what is going on of importance in the field of international relationships and of national development has a direct bearing upon the progress of the kingdom of God. Missions today are a vital part of the world's movement.

The Men. The personal element in the story of missions will never lose its charm for us and inasmuch as Africa has proved the grave of hundreds of missionaries, we may well rise up reverently before this prodigal outlay of human life in behalf of pagan Africa. Such heroes as Vanderkamp, Schmidt, Cox, Good, Crowther, Mackay, Hannington, Bishop Taylor, and the greatest of them all, David Livingstone, deserve each to be a subject of special commemoration and eulogy. A careful estimate places the number of missionaries who have died in Africa at 190.

Institutions. So diverse a population and such varied conditions among the natives calls for the planting of numerous agencies that are essential to the successful prosecution of missionary work. When an inventory is made of hospitals, dispensaries, asylums, orphanages, kindergartens, boarding schools, high schools and theological seminaries, as well as of the distinctly industrial institutions, the sum total is gratifying indeed. It would pay to depute some Endeavorer to make a special study, for instance, of Lovedale Institute in Cape Colony that stands as a monument to Dr. Stewart's statesmanship.

Statistics and testimonials. A total population of perhaps 160,000,000, of whom perhaps 100,000,000 are pagans, 40,000,000 Mohammedans and 8,000,000 Christians; communicants in papal missions 300,000, in Protestant missions 275,000. The *London Times* says, "There are mission villages in Central Africa that compare favorably in conduct with many English hamlets." The *London Spectator* says, "There are genuine converts as complete and sincere as any made by the Apostles."

Authorities. H. P. Beach's Geography and Atlas of Protestant Missions (Student Volunteer Movement, New York, \$3).

The Redemption of Africa, by F. P. Noble, Ph. D. God's Kingdom in Africa by the same author (the latter was an article in *The Congregationalist*, April 19, 1900, and can be obtained by sending ten cents to *The Congregationalist*).

American Board Almanac and some special material on Africa prepared by Secretary H. W. Hicks, to be had at the American Board rooms. The Price of Africa, by S. Earl Taylor.

## Mellin's Food

is nourishing and comforting.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

We have no agents or branch stores. All orders should be sent direct to us.

## New Easter Suits and Skirts

LAST year we made the best garments possible, but every year's experience raises the standard. Therefore this year's new and smart designs show better shape, better materials and lower prices than ever before.

Write for Catalogue and samples of the materials from which we make our garments. Every garment is made especially to order, thus insuring the perfection of fit and finish. If the garment which we send does not fit and give satisfaction, send it back promptly and we will refund your money. No matter where you live, we pay express charges.

Our Catalogue illustrates: New Suits, well-tailored, showing many variations of the prevailing fashions, from Paris models, \$8 to \$35.

Etamine Costumes in styles to prevail during the coming season, the most fashionable costumes for dress occasions, \$12 to \$35.

New Skirts, well-fashioned, in Spring and Summer weight materials, look cool and feel cool, too, \$4 to \$20.

Rainy-Day and Walking Suits and Skirts, Jaunty Jackets, Traveling Dresses, Etc.

All letters of inquiry are answered by experienced women correspondents, who are in a position to make many helpful suggestions in the way of styles, combinations or fabrics to suit the taste or figure of those who do not want to rely solely on their own judgment.

Write today for Catalogue and Samples; they will be sent free by return mail. A postal will bring them.

NATIONAL CLOAK AND SUIT COMPANY,  
119 and 121 West 23d St., New York.

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. O. STITT, Secretary.  
W. HALL MOORE, Treasurer.

SEND FOR SAMPLES AND PRICES

CHURCH CUSHIONS 1000 CHURCHES

IMPROVED CUSHION FELT PERMANENTLY ELASTIC

REFER TO OVER G. W. BENT & CO. A SPECIALTY

UNLIKE OTHER BELLS  
BLYMYER'S CHURCH BELLS  
ARE LOWER PRICED  
OUR PRICES ARE ALWAYS  
THE LOWEST

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

WATERVLIET, West Troy, N. Y.

BEST QUALITY COPPER AND TIN

CHIMES AND PEALS CHURCH BELLS

THE OLD KEEPELY FOUNDRY, Estab. by A. Neaseley 1808.

### A Hartford Letter

A good number of pastors and laymen of Hartford and vicinity recently came together, by invitation of the local missionary committee, to meet President Capen and Secretary Creggan in the parlors of First Church, in the interest of the Forward Movement. Interesting addresses were given by the visiting brethren, who evidently strengthened their hold upon the sympathies of their hearers.

Park Church Club of young men has been considering a series of good citizenship subjects, among them these: Home Rule for American Cities, The Municipal Referendum and Compulsory Voting.

#### CHRISTIAN NURTURE

The pastor of Windsor Avenue Church, Rev. H. E. Peabody, has prepared a valuable Manual of Sunday School Instruction, containing an outline of work for pupils under thirteen. It is designed to foster the devotional and mental life of children until they shall be prepared to enter the pastor's classes for his personal instruction. He conducts two classes each season, one for boys, the other for girls, on successive Friday afternoons, for a period of about twelve weeks after New Years'. In these he endeavors so to present the Christian life that the children shall take a forward step toward the church, or at least into the Endeavor Society.

As an aid to seeking an intelligent entrance into this church an Application for Membership is circulated containing this statement: "Having read carefully the Confession and Covenant of the Church, I hereby make application to its standing committee to have my name propounded for admission to the Church." Below the applicant signs his name and may answer in writing, if he chooses, these printed questions:

Do you believe that you have received the Lord Jesus Christ as your Saviour, in whom you trust, and your Master, whom you obey?

Do you remember when the desire to follow Christ brought you to a full decision, or any time when you had an awakening of interest in religion?

In what respects is your daily life different from what it was formerly?

What bad habits overcome, or good ones strengthened?

Is it your practice to pray and to read the Bible daily?

This church has been presented by a lady member, who formerly gave its organ, with \$15,000 to erect a parish house in the rear of the church building.

#### THEOLOGICALS LECTURE ON SUNDAY SCHOOL LESSONS

Following the successful experiment of last year, six lectures on Old Testament studies under consideration in the Sunday school, are being given under the auspices of Asylum Hill Church on successive Monday evenings. The list is as follows: Modern Discoveries in and about Ancient Jerusalem, by Prof. C. C. Stearns; The Two Isaiahs, by Prof. I. F. Wood; The Assyrian Empire, by Prof. W. S. Pratt; Jeremiah's Personality and Message, by Prof. C. S. Beardslee; The Persian Empire, by Prof. L. B. Paton; and The Rise of the Synagogue, by Prof. C. S. Thayer.

#### THE WELLES BEQUESTS

In the recent death of Mrs. John S. Welles, one of the noted generous givers of Hartford, a large number of bequests named in the will of her husband, who died in 1888, are now available for distribution, among them these: Connecticut Home Missionary Society, \$3,000; American Bible Society, American Tract Society, Hartford Library, the Ecclesiastical Society of Hadlyme and First Ecclesiastical Society of Hartford, \$2,000 each; Home for Missionary Children in Auburndale, Mass., \$3,000; the president and fellows of Yale College, \$12,000, the annual income to be applied to assisting needy and deserving students in the theological department; Hartford Theological Seminary, \$15,000, to found a fellowship; Hartford Hospital, for the Old People's Home, and Hartford Orphan Asylum, \$10,000 each; trustees of the fund for ministers, \$6,000; American Missionary Society, trustees of Warburton Chapel of Hartford, American Congregational Union, Congregational Sunday School and Publishing Society and the Y. M. C. A. of Hartford, \$5,000 each. After distribution of the above sums and certain bequests to relatives, the residue is to be equally divided between Hartford Seminary and the Old People's Home.

#### CONNECTICUT CONGREGATIONAL CLUB

The annual meeting was held March 10, in Jewell Hall. After the customary supper, the club was highly entertained and instructed by the address of Rev. John Calvin Goddard on John Calvin—His Mark.

L. W. H.

### The Ohio Figures

The numbering of Ohio Congregationalists was finished, and the tables headed for Secretary Anderson Feb. 18, with a report from every church. Five churches drop from the list, and three—Ceylon; Cleveland, North; and Glenville, People's—are added. The total membership is 40,019, a gain of 387. Thirteen churches in the adjoining states of Pennsylvania, West Virginia, Kentucky, Indiana and Michigan add 1,165, a loss of five. The two Welsh conferences lost, one by the transfer of two churches to a neighboring English conference, whose whole gain was less than their membership. Of 29 Welsh churches in the state only ten report increase. Other losses are in Marietta, Plymouth Rock and Puritan Conferences. Cleveland gains 331; Central Ohio, 141 by transfer; Toledo, 110; Miami (Cincinnati), 77; Central North, 64; Grand River, 40; Medina, 19. The net gains in Cleveland and Toledo are more than the net gain in the state. Eighteen churches, against 19 last year, have over 400 members; of these all but five increased in 1902. Oberlin, First, has 1,014; Cleveland, Euclid Avenue, 942; Columbus, First, 927; Akron, First, 906; Toledo, First, 890; Cleveland, Pilgrim, 882.

Largest additions are: Toledo, Washington Street, 108; Cleveland, North, 81, the entire membership; Columbus, First, 80; Oberlin, First, and Cleveland, Pilgrim, each 79; Cleveland, Hough Avenue, 77; Cleveland, Euclid Avenue, 76; and Cleveland, Plymouth, 72. Cleveland, Pilgrim, leads the state in resident membership; in benevolences, \$16,546, including large gifts for the Jones Home; home expenditure, \$19,945, last payment on building debt; and families, 1,011; and its Sunday school enrollment, 945, is excelled only by Toledo, Washington Street, with 1,027. Other schools numbering over 500 are Cleveland, Hough Avenue, 518; and Medina, 501.

Others reporting large benevolences are: Marietta, \$13,117; Cleveland, Euclid Avenue, \$9,780; Ashtabula, First, \$3,458; Oberlin, First, \$3,179; Toledo, First, \$3,026; Medina, \$2,703; Columbus, First, \$2,474; Akron, First, \$2,225. In home expenditures, after Pilgrim, come Columbus, First, with \$13,678; Cleveland, Plymouth, \$11,000; Cleveland, Hough Avenue, \$10,740; Toledo, First, \$10,000.

Cleveland Conference now has 10,410 members, of whom 6,725 are in the 22 churches in the city, or 7,221 in the 26 churches within and immediately adjacent to the city; a gain of 348. The eight churches of the city of Toledo report 2,482 members, a gain of 117. Columbus, with eight churches, has 2,357 members, a slight loss due to pruning of rolls. Cincinnati has gained handsomely; Oberlin and Mansfield slightly; Akron has lost slightly by revision. The cities have grown magnificently and the state as a whole has made a small but healthful growth.

J. G. F.

An English headmaster of University College School expatiating recently on the relations between the school and the home cleverly said that he had sometimes been tempted to think that the real reason why Adam and Eve made such a mess of things was this: that they never had any home training.

### NURSING MOTHERS

A mother's poor health is bad enough for the mother but worse still for the nursing baby.

Mothers find Scott's Emulsion a nourishing and strengthening food. If the breast milk is scanty or thin Scott's Emulsion will make it rich and more abundant.

When mothers take Scott's Emulsion the babies share in the benefits. Thin babies grow fat. Weak babies get strong.

We'll send you a little to try, if you like.  
SCOTT & BOWNE, 409 Pearl street, New York.

## Free to Everyone.

A Priceless Book Sent Free For the Asking.

Cured Without Cutting, Danger or Detention From Work, by a Simple Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

#### Railroads and Excursions

## Grand Canyon of Arizona

Earth's greatest wonder—the titan of chasms, a mile deep, many miles wide.

**Pictures of it:** For 25 cents will send the season's novelty—a Grand canyon photochrome view, uniquely mounted to reproduce the Canyon tints. Or, for same price, a set of four black-and-white prints, ready for framing.

**Books about it:** For 50 cents will send a Grand Canyon book, 128 pages, 93 illustrations, cover in colors; contains articles by noted authors, travelers and scientists. Worthy a place in any library. Or will mail free pamphlet, "Titan of Chasms."

General Passenger Office, Atchison, Topeka & Santa Fé Railway, 1312 Gt. Northern Bldg., Chicago.

## Santa Fe

#### GOING ABROAD ON A BICYCLE TRIP?

Send for "Bicycling Notes for Tourists Abroad."

### LEYLAND LINE

#### BOSTON-LIVERPOOL

Immense new steamers. 1st Cabin, \$50 upwards. Round trip, \$90. Winter Season until April 1. S.S. Canadian March 18th and April 22d  
" Castrian " 25th " " 29th  
" Devonian April 1st " May 6th  
" Winifredian " 8th " " 13th

F. O. HOUGHTON & CO., General Agents  
Telephone 1359 Main.  
115 State Street, Boston

### EUROPE & ORIENT

23d Season. Limited parties. Unexcelled Arrangements. Every Detail for Comfort. Leisure in Sightseeing. Terms reasonable. Address, Dr. and Mrs. H. S. Paine, Glens Falls, N.Y.

### EUROPEAN TRAVEL.

An exceptional opportunity for seeing Europe is offered by two ladies of wide experience in European travel. Address MISS HARRIET J. THYNG, Swampscott, Mass.

### EXCHANGEABLE S. S. LIBRARIES

are a success. Frequent installments of new books keep up interest and it costs only about one-third as much to hire as to buy. Send for catalogue and order blank.

BOSTON The Pilgrim Press CHICAGO



## In and Around Boston

### The Civil Court Admonishing the Church

We have often noted the reluctance of the civil courts to adjudicate ecclesiastical disputes, by way of suggesting that such disputes should be settled, whenever possible, by the church itself or by the advice of an ecclesiastical council. A colored Baptist church having gone to law with the Boston Baptist City Missionary Society, Judge Richardson advised that the dissension should stop, saying:

If the energy and money that have been expended in the church to carry on conflicts and theological disputes from time to time had been expended out of it for the Christianization of mankind we should have been better the world over than we are today, and I do not think the courts ought to encourage schisms, disputes and controversies within the churches that waste their energy and the money that is so greatly needed by the world in making men and women better. I do not believe this litigation ought to be carried on.

The church had already voted to abandon the suit, but an opposing faction sought to carry it on. However, at the suggestion of the judge, the counsel for the plaintiff consented that the bill should be dismissed. In the majority of cases where church quarrels are taken to the civil courts no satisfaction is gained for either side.

Professor E. C. Moore as Lowell Lecturer

Bostonians in good numbers are welcoming the opportunity to hear Prof. Edward C. Moore, D. D., of Harvard, recently of Providence, R. I., in his course now in progress at the Lowell Institute on the New Testament in the Christian Church. He is going back to the foundations of faith, pursuing a careful scholarly method but with so evident an appreciation of the greatness and seriousness of his theme as to make it an inspiration to listen to him at the same time that one is illuminated and edified respecting Christian truth. He is treating of the process whereby the early Christian writings became invested with the character of Scripture and of their relation to the growth of ecclesiasticism and the formation of creeds.

### The Laws of Hammurabi

Prof. George F. Moore of Harvard Divinity School found a large audience of ministers awaiting him at Pilgrim Hall last Monday morning, and gave an interesting description and analysis of the recently discovered *stele* of the laws of Hammurabi. Discoveries in Babylonia, he said, had led certain scholars to jump to the conclusion that there never has been but one civilization, and that all others so-called are imitations or outgrowths of it; but they are not likely to convince any one but themselves that this is a fact. Parallels can be found of laws on the same subjects in nations between which there can have been no historical relation. Professor Moore did not consider the recent conclusions and inferences of Professor Delitzsch as having the slightest degree of scientific interest.

### WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses. A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly.

Any reader of *The Congregationalist* may test this remarkable remedy without expense by writing to Vernal Remedy Company, 122 Seneca Street, Buffalo, N. Y. They will send a small trial bottle by mail, postpaid. Free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate?

ARMSTRONG & McKELVY  
Pittsburgh.  
REYMER-BAUMAN  
Pittsburgh.  
DAVIS-CHAMBERS  
Pittsburgh.  
FARNESTOCK  
Pittsburgh.  
ANCHOR  
Cincinnati.  
ECKSTEIN  
ATLANTIC  
BRADLEY  
BROOKLYN  
JEWETT  
ULSTER  
UNION  
SOUTHERN  
SHIPMAN  
COLLIER  
MISSOURI  
RED SEAL  
SOUTHERN  
JOHN T. LEWIS & BROS CO  
Philadelphia.  
MORLEY  
Cleveland.  
SALEM  
Salem, Mass.  
CORNELL  
Buffalo.  
KENTUCKY  
Louisville.

**C**ONSIDERING the cost of labor, of applying it, and its great covering capacity, Pure White Lead is not only the cheapest Paint in the first cost, but because of its extreme durability is by far the cheapest in the end.

Furthermore, no scraping or burning will be required when repainting becomes necessary.

If interested in paint or painting, address,

National Lead Co., 100 William Street, New York.

## BETTER SUNDAY-SCHOOL LESSONS

The action of the Denver Convention, followed by that of the Chicago Convention, in deciding not to provide new courses of study, has greatly increased the demand for

### THE BIBLE STUDY UNION (BLAKESLEE) LESSONS

These lessons embody correct educational principles. They are carefully graded, give connected views of Scripture, stimulate personal study of the Bible, increase interest and attendance, are thoroughly evangelical, and secure the best spiritual results. Their superiority is generally acknowledged.

Twelve years' experience proves that they can be used successfully in any Sunday-school, large or small. Why not try them for a quarter in a class or two, if not in the whole school? Specimen copies free.

BIBLE STUDY PUBLISHING CO., - 95 South St., Boston, Mass.

## DEAL DIRECT WITH THE FACTORY

Don't pay retail price for carriages or harness. Write for our catalogue and learn about our system of selling direct from factory to customer. Two profits are saved to you. Satisfaction is guaranteed, or you can return the purchase and we will pay freight charges both ways. We have the largest assortment of buggies, surreys, phaetons, carriages, and other high grade vehicles, as well as harness, horse rugs and other horse accessories, in America. Write for the catalogue to-day.

THE COLUMBUS CARRIAGE & HARNESS COMPANY,  
Factory and General Office, COLUMBUS, O. Write to  
Western Office and Distributing House, ST. LOUIS, MO., nearest office.



### Subscribers' Wants

Wanted, a stereopticon in good condition. Address Clergyman 12, care *The Congregationalist*, giving particulars and price.

A Young Pastor in the West, but born and educated in New England, would supply an Eastern pulpit during the vacation of its pastor. Address "Young Pastor '12" care *The Congregationalist*, Boston, Mass.

For Sale. In Cliffondale, five-cent fare by electric from Boston, 6-room cottage, large hen house, near half an acre of land with fruit. Near railroad station. Address 254 Lincoln Ave., Cliffondale, Mass.

Housekeeper. In the country, a working housekeeper wanted in a minister's family of five. Child no objection. Apply to Rev. Edw. A. Robinson, Buckland Franklin Co., Mass.

Housekeeper. Wanted, a working housekeeper capability, between 25 and 40 years of age, in a small family of education and refinement. One who could be made one of the family desired. Address Box 128, South Hadley, Mass.

Pastorate Wanted. A Congregational clergyman, under 40, of stable Christian character, safe leadership and thoughtful sermonizing, would correspond with a church desiring a pastor with these qualifications. References. Address A. B. C. 12, *The Congregationalist*.

A Congregational Minister, needing for a time employment that will give more outdoor life, would serve as companion for a tour abroad or an extended camping trip through the Rocky Mountains, with which he is familiar. Address Houghton 10, care *The Congregationalist*, Boston, Mass.

Wanted, a thoroughly neat, capable and trustworthy girl or woman for general housework in a family of three. Good wages guaranteed, also a pleasant and permanent country home, supplied with every modern convenience. References exchanged. Address at once Charles A. Woolson, Box 277, Springfield, Vt.

Organ for Sale. Fine two manual Odell Pipe Organ for sale at sacrifice. 13 swell, 13 great, 6 pedal stops. Usual couplers and combinations. May be inspected daily, 9 A. M., 10 P. M. Y. M. C. A., or W. R. Hedden, 28 E. 35th St., New York.

For Sale. Beautiful home in Brookline, fine neighborhood, magnificent view, brick house, 13 rooms, gas and electric light, hot water heat, hardwood floors, seven open fireplaces. Moderate price and very easy terms. Or would exchange for low priced unencumbered property. Address X. Y. Z. 12, care *The Congregationalist*, Boston.



### The Individual Communion Cup

continues to grow in favor. Our patented noiseless tray is the one most generally used. One pastor says of it: "It is by far the most perfect thing yet made, so far as our knowledge goes."

Let us send you our special illustrated book, "The Cup." It is free. Write for it. Ask for Catalogue No. 23 M.

REED & BARTON, Silversmiths,  
FOUNDED 1824  
Leaders in Communion Ware Goods  
Office and Factories - Taunton, Mass.

## AN ADVERTISING SOLICITOR

of experience may hear  
of a New York position  
by addressing

The Congregationalist  
BOSTON

## Lenten Programs

### Vespers

#### TEMPTATION

Temptation a Spiritual Necessity.  
Temptation not of God, but permitted by God.  
Temptation not in Itself Sin.  
Temptation a Comradeship with Christ.  
Temptation never Unconquerable.  
Temptation and a Crown.

### Young People's Lectures

#### GREAT CHAPTERS IN CHURCH HISTORY

The Church of Jesus: Discipleship.  
The Church of the Apostles: Inspiration.  
The Church of the Middle Ages: Organization.  
The Church of the Reformation: Individuality.  
The Congregational Church of Today: Democracy and Fraternity.  
The Church Universal: The Goal of Human Progress.

Rev. John L. Sewall,

St. Albans, Vt.

#### SIMPLE LIVING

(Based on Charles Wagner's famous book, *The Simple Life*)

The Sick Man's Dream.  
What are you doing, and what are you doing it for?  
Do you own the House, or does the House own you?  
Where did you look for Pleasure, and did you find it where you looked?  
If you've set your clock, then swing the Pendulum.

Rev. Robert Hopkin,

Kent, O.

### Vespers

#### THE HOMES AND HAUNTS OF JESUS

Nazareth, standing for home life.  
Capernaum, for work.  
Jerusalem, for worship.  
Bethany, for rest.  
The Wilderness, for prayer.  
Gethsemane, for struggle.

### Readings

#### TENNYSON AS AN INTERPRETER OF RELIGIOUS TRUTH

The Divine Order in the World.  
*De Profundis*—The Two Greetings.  
The Higher Pantheism.  
The Princess.  
Locksley Hall.  
In Memoriam.  
The Ruin of Sin.  
The Palace of Art.  
The Vision of Sin.  
Idylls of the King, the song of Vivien in Balaan and Balaan, Guinevere.  
Christ and Salvation.  
Idylls of the King, Guinevere.  
The Passing of Arthur.  
Sir Galahad.  
In the Children's Hospital.  
In Memoriam.  
Doubt and Faith.  
Vastness.  
The Two Voices.  
In Memoriam.  
The Province of Sorrow.  
Break, Break, Break.  
In the Valley of Cauteletz.  
Will.  
In Memoriam.  
Immortality.  
The Voice and the Peak.  
Merlin.  
In Memoriam.  
Crossing the Bar.

## WAS REFUSED LIFE INSURANCE.

Rejected on Account of "Coffee Heart."

Life insurance companies have fully established the fact that the use of coffee causes an organic derangement of the heart, shortening the long beat and imperiling life. For this reason habitual coffee drinkers are refused life insurance in many cases. A well-known merchant of White's Creek, Tenn., proprietor of a large store there, says: "Three years ago I was examined for life insurance, and to my surprise was rejected because my heart action was at times out of place 15 beats in 60."

"I consulted several good doctors and was invariably asked by them, 'Do you drink ardent spirits? use tobacco? or drink coffee?' To the first I answered, 'Very little,' to the second, 'No,' and to the last, 'Yes,' and they would all say, 'Quit coffee.'"

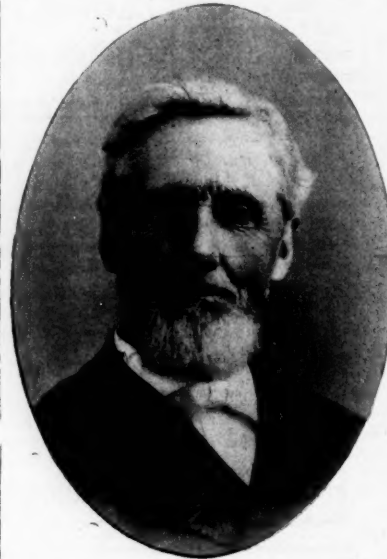
"I determined to do this. I had read about Postum Cereal Coffee and bought and used it and liked it as well as the best of real coffee, and as a result of its use in place of coffee I find myself without a skip in my heart action, and I can get insurance on my life cheaper by 25 per cent. (notwithstanding the advance in age) than I could when I first commenced using Postum." Name furnished by Postum Co., Battle Creek, Mich.

These books of reference are recommended: The Great Poets and Their Theology, Strong; Tennyson, His Art and Relation to Modern Life, Brooke; The Poetry of Tennyson, Van Dyke; Victorian Poets, Steadman; Tennyson's In Memoriam, Gennung; Life of Tennyson, by his son.

Rev. C. H. Patton, D. D., First Church, St. Louis.

## Rev. Edwin A. Buck

A long and beautiful ministry was closed by the death at Fall River, Mass., March 8, of "Father Buck," as he was affectionately called by a multitude of the laboring classes of that city. Born in Bucksport, Me., in 1824, he graduated from Yale College in 1849, and studied theology at Bangor and Andover Seminaries. He held pastorates at Pownal and Bethel in Maine, then at Slatersville, R. I., from which place he came to Fall River in



1867 to be a missionary of the City Missionary Society. This work soon came to be supported by the Central Church alone, and in it he remained till his death. He resigned his office a few years ago, but the church asked him to continue to do what he could, and he has done so as missionary emeritus. Mr. Buck was instrumental in establishing in Fall River the Pastor's Ministerial Association and the Y. M. C. A. His work in behalf of temperance was large and constructive, and besides securing hundreds of temperance pledges he led into church membership a number of men who had been victims of the alcohol habit. One of the finest tributes ever paid him was that of his classmate ex-President Dwight of Yale, who at their fiftieth reunion in 1899, when fifteen of the thirty-three members then living were present, said to Mr. Buck, "You have accomplished the most good of any member of this class." When Mr. Buck modestly disclaimed such an encomium, Dr. Dwight replied, "The president of Yale College always tells the truth."

His ministry was whole-hearted and consistent. He was daily in the homes of the people, their minister, counselor and friend. At nearly every communion service of Central Church he brought some new members into its fellowship. He started the Boys' Club, for which M. C. D. Borden provided a \$100,000 home and he was its president till his death. Some idea of the extent of his ministry is disclosed by the record of 3,000 funerals and 1,635 marriages at which he officiated. He was for many years a news correspondent of *The Congregationalist*. His death resulted directly from an attack of pneumonia. Five daughters survive him, and one son, Dr. A. W. Buck, who is medical examiner for the district.

The funeral last Thursday evinced the esteem in which Mr. Buck was held by all classes in the community. Men who have attended the burial services of leaders of national renown say that they never witnessed such a spontaneous outburst of love and gratitude as came to the surface in connection with the gathering in Central Church and at Oak Grove Cemetery. Humble people by the hundred welcomed the opportunity to look at his remains, and the tears shed told of the indebtedness of the poor, the discouraged and the outcast to their constant benefactor. Rev. C. F. Swift, Dr. W. W. Adams and Dr. Eldridge Mix had part in the formal service.

## WHAT SULPHUR DOES

### For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

**OPIUM** MORPHINE and LIQUOR  
Habits Cured. Sanatorium  
Established 1875. Thousands  
having failed elsewhere  
have been cured by us. Treatment can be taken at home.  
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

## HOOPING-COUGH AND CROUP.

**Roche's Herbal Embrocation.**  
The celebrated and effectual English Cure without  
internal medicine. Proprietors, W. EDWARDS & SON,  
Queen Victoria St., London, England. Wholesale of  
E. Fongera & Co., 80 North William St., N. Y.

**BEECHER'S** All the  
important works  
of the great preacher are  
now issued by  
BOSTON The Pilgrim Press CHICAGO



## In and Around New York

### The Church Educative

The hall of Manhattan Church is being used for free lectures under the auspices of the City Board of Education. These continue every Monday evening from March 2 to April 27, South American Geography and Music being the general topics for two courses. Manhattan has adopted the individual communion cups, using them first at the March communion, when eight members were received. The new communion service is a gift of Mrs. Charles P. Rogers.

### A Million for Barnard College

Million dollar gifts are less infrequent than formerly, but the announcement of one still occasions surprise. Barnard College, the women's department of Columbia University, is the latest fortunate recipient, that sum having been given to purchase about three and a half acres of land to the south of the college buildings and west of that owned by the university. The donor's name was not at first announced, but the assumption by the public that Mr. John D. Rockefeller gave the money, has brought out the fact that the giver is Mrs. Elizabeth Milbank Anderson, and that she and her brother, Mr. Joseph Milbank, have now given to Barnard and Teachers' Colleges almost \$2,000,000. They have been growing rapidly of late and new buildings will be erected as soon as more funds are secured. Columbia University and its Barnard and Teachers' Colleges are now well provided with land, which is fortunate, as values in the neighborhood are increasing almost weekly.

### Dr. Waters "Received" at Tompkins Avenue

An informal reception was given Dr. and Mrs. Waters in the Tompkins Avenue Sunday school room last week. About a thousand were present and addresses were made by Dr. Clark of the Home Missionary Society and Dr. Waters. An orchestra aided. Dr. Waters referred to his kind reception by Brooklyn ministers and his people, saying that no man ever had a warmer welcome. Dr. Clark reported that word had been recently received from Dr. Meredith that at Los Angeles he is daily growing stronger and is preaching with much of his old time power. Letters were read from Drs. Lyman, McLeod and Dewey.

### Noon Evangelistic Meetings

Noonday meetings are held daily in the large Y. M. C. A. hall on Fulton Street, Brooklyn, in the heart of the retail shopping district. They are conducted by Evangelist C. H. Yatman, under the auspices of the Twentieth Century National Gospel Campaign, a local committee of ministers and laymen as-

sisting. Attendance is large, many sales-people from the stores stopping in for fifteen minutes or so.

### One Beecher Park or Two

The Beecher Memorial Park project was advanced last week by the unanimous decision of the local board of Brooklyn Heights district to recommend the selection of the block bounded by Orange, Hicks, Henry and Cranberry Streets, on which Plymouth Church stands. Final decision rests with the board of aldermen. Advocates of a park along the terrace have not given up their plan, and the contest may result in two parks for the Heights.

### The Tabernacle's Broken Year

Speaking for the trustees of Broadway Tabernacle, Mr. Washburn shows in the Year-Book just issued, that leaving the old church and removing to a hall for six months affected the income from pew rentals only \$1,197 and from collections \$610, when compared with the previous year. The current expenses of the two years show a difference of only \$65.25, the total this year having been \$26,309. Reporting for the church committee, Secretary Leonard makes quite as favorable showing on the membership. In spite of removal there was a net gain of nine members after thirty-one names had been transferred to an absentee roll. Counting Bethany's support, amounting to \$5,100, the benevolences last year amounted to \$10,293 that passed through the treasurer's hands, and \$15,976 that did not so pass, a total of \$25,626. Included in the foregoing benevolences are \$5,047 from the Society for Women's Work, and \$9,958 for endowment funds.

C. H. A.

### The New York Brotherhood

The monthly meeting in the parlors of Manhattan Church is anticipated by the members with growing interest. At the March gathering Rev. Alexander MacColl of Briarcliff Manor read a brilliant character study of Judas Iscariot. When questioned as to the source of his epigrammatic, literary style, Mr. MacColl assigned great value to his eight years' experience in writing for the press.

March 14

F. B. M.

## A Fruitful Ministry

Rev. John A. MacColl has completed thirteen years of his pastorate with North Church, New Bedford. His congregation, in recognition of that fact, at the close of the midweek prayer meeting, last week, presented to him a paper mentioning thirteen things which have distinguished his service. These are (1) The longest pastorate since the first in the church's history; (2) The stimulus given to interest in foreign missions, contributions having increased till the church now supports two missionaries in Africa; (3) The Forward Movement in benevolences, in our denomination, originated by Mr. MacColl; (4) Introduction of the Envelope System, by which the expenses of the church are raised systematically and the burden equitably distributed; (5) The church debt removed, which had long been a heavy weight; (6) Forming of the Denison class, a very efficient men's organization; (7) Successful building up of the Sunday evening service; (8) Able, clear and spiritual preaching; (9) Revision of the creed, putting new life and meaning into old truths; (10) Maintenance of a local paper during the last four years; (11) Steadily increasing attendance at the morning public service; (12) Increased membership, 318 additions, leaving a net gain of 51; (13) Wise, faithful and untiring personal ministry. These thirteen large figures on the credit side of the account are added to innumerable items summing up the thirteen years' work, and the people, enumerating them, express their thanksgiving and congratulations to their leader.

Mr. MacColl, believing that a change of field would be advisable for both church and minister, after so long consecutive labor, has resigned his pastorate, to take effect Jan. 1, 1904. He is in the prime of life, with the rich experience of these years of work; and the church will be fortunate which secures him.

## SUPERIOR MERIT.

Remarkable Curative Properties of a Remedy for Indigestion and Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owes its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs only, and is not recommended or advised for any other disease.

It is not a cure-all, but for any stomach trouble it is undoubtedly the safest, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure Pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; rest is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principal contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and rest and nourishment is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour water risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

## Sore Throat

Quinsy, Laryngitis, Tonsillitis and all throat troubles quickly relieved and promptly cured by the use of

## Hydrozone

Endorsed and recommended by leading physicians everywhere. It cures by killing the germs, without injury to the patient. Nature then promptly repairs the damage. Sold by leading druggists 25 cents a trial bottle. If not at yours, sent prepaid on receipt of 25 cents.

Prof. Charles H. H. H.

Dept. O., 57 Prince St., NEW YORK

These trade-mark crisscross lines on every package.

## Gluten X Grits

Perfect Breakfast and Dietetic Health Cereals. PANSY FLOUR for Biscuits, Cake and Pastry. Unlike all other foods. Ask Grocers. For book or sample, write FARWELL & RHINES, Watertown, N. Y., U.S.A.

**PARKER'S HAIR BALSAM**  
Gleens and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 25c and \$1.00 at Druggists.

**TARRANT'S Seltzer**  
In Feverish Colds  
open all natural outlets by the mild but thorough action of Tarrant's Seltzer Aperient.  
"Children like it."  
THE TARRANT CO. New York

## COLLEGE PROFESSORS

### Talk of Foods.

The New York papers recently contained a long account of the so-called discovery of a celebrated professor in one of the leading universities. The "discovery" related to a new and successful way of treating wheat and barley to prepare the starchy part by dry baking so it would be made more digestible and nutritious. Thereupon Professor Livingstone, commenting on the discovery of the other professor, says, "A discoverer who was a business man first and a scientist afterward found that such foods could be made more digestible when cooked with dry heat instead of by boiling in water, and has already placed on the market the food which he discovered prior to Dr. —." This refers to Grape-Nuts, the most scientifically made food known. Grape-Nuts can be easily digested by babies or any one with a weak stomach, and the food contains the most powerful rebuilding element known, particularly as relates to the rebuilding of the brain and nerve centers. It is a delicious food, requiring no cooking, but ready for instant service just as it comes from the package. A recipe book free in each package describes many delicious dishes made from Grape-Nuts.

## The Light Touch



tells that it is a  
**Remington**

Remington Typewriter Company  
327 Broadway, New York



*These  
Spoons*

*The  
Quality*

show a few of the leading patterns in the best known make of silver plate in the world. Forks, knives and fancy pieces are also made to match.

of this brand is unrivaled, and from its lasting worth has long been known as "Silver Plate that Wears." The genuine bears the complete trade-mark.

**"1847 ROGERS BROS."**

This make has been on the market for nearly sixty years, steadily gaining in the character of designs, finish and general popularity, but the best of all, the good old "Rogers" quality, first exhibited by this brand, has been maintained, and has made the "1847 Rogers Bros." the most famous of all silverware. Sold by leading dealers everywhere. Send for catalogue E. Made by

MERIDEN BRITANNIA CO. (International Silver Co. Successor), Meriden, Conn.

A New and Still Cheaper Edition  
OF THE GREAT

## Expositors' Bible Commentary

Twenty-five volumes, from the same plates as the 49-volume edition, which is published at \$79.50.

Complete authorized edition, of over 21,000 pages. NOT the unauthorized reprint which the original publishers in England and America have repudiated, and which pays nothing whatever to the authors of the work.

Handsomely bound in dark red cloth, with titles in gold, and boxed for safe shipment.

**The 25 Volumes only \$15**

If wanted on the installment plan send \$1.00 with order and pay \$2.00 per month for eight months.

The Expositors' Bible Commentary is now too well and favorably known to need much description. It is edited by Dr. W. ROBERTSON NICOLL, and is undoubtedly the best modern commentary, full, scholarly, evangelical, spiritual, while it reads like an interesting book, not like a dry, technical treatise, as was sometimes the case with the old-fashioned commentaries.

Send for Specimen Pages, List of Authors, Order Blank, etc.

The greatest bargain in the history of religious literature. Think of it! 25 volumes—over 21,000 pages—for \$15.

BOSTON

The Pilgrim Press

CHICAGO

## THE DAY-LIGHT STORE

OUR GRAND

## *Anniversary* *Sale*

Commences Monday, 23rd, and continues for the week. There will be great bargains in all Departments. You cannot afford to miss them.

**THE GILCHRIST CO.**

Winter and Washington Sts., Boston